Œuvre.
by The Unfaithful Philosopher.
MMXXIII.

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-onomy explicitly describes meaningful order of words, like Hebrew word for repetition, Mishnah, it returns meaning to sequence, paying attention to each individual ideo- or logo-gram; this sequential order delineates worldview of individual. Worldview of individual gives rise to spirit of law.

Law attempts to redeem aspect of it to aspects of it which we feel already indebted to. Austin Osman Spare writes: “The law is so contemptible that its chief service should be to estimate its [own] injustice.” So, what can we buy back to ourselves if we already pay charges subsequent to foreclosure due to conformity to laws or rules? We only surface and emerge as pawned possessions to system which sells us back to ourselves as identity commodified. But we already knew this.

Post-script, or after the scribe, we describe … what we came here to explore; what we shall call “explicity” of very description of meaning, way words happen through repetition, once again mishnah, mishnah, mishnah … lishnah, repetition to sleep, this bedtime story, this sense of arrangement and train of thought, yet reducing, reduced to letter or individual character in sequential order to portray cosmovision, flash forward, and life stance, even ideology of personality. How outlook of soul responds to own name, solipsis interrupted by its call, aloud, but, then, conformation to fundamental-social-legal prescription(s). For example, fashion. Rosicrucians believed that, in order to remain in secret fraternity, any member of Rosicrucian organisation should do well to make sure to dress in raiment of local establishment.

Nomos, originally meant “pasture” or “field” but also alludes to division of labour and rise of industrial agriculture. From this we see domesticated man and great suffering of animal. Dispensation and allotment of surplus value leads to wealth-regulated oligarchy of control. This nomos binds us. Conformation expressed as obedience to such law. Name as resistance to nomos, concentration of our subjectivity broken when we hear what name we go by; our call. This true redemption identifies us and harks back to innocent days when we learned to respond to this call.

Poets personified Nomos as daimona of ordinance and assigned him consort of piety, or Eusebeia; justice came from daughter of their union, Dike. This genealogy of morals

forms what we shall call “dorso” (Esperanto word for spine). Dorso runs throughout this text, down middle, but branching out with tendrils of signifiance. Marriage of ancient code of laws to piety did indeed bring about forms of justice. Fear your gods by performing actions appropriate to them. Sacred awe married to reverence leads to wellness. We look for this in each other and in role-models or even celebrity. Nature of piety reveals itself as such; this wellness engendered through vehicle of sacredness. Dorso continuo; you respect what earns you respect. You do.

Tradition dictates social relationships, or you do? What we relate to depends upon diction – or outworking of storytelling – of conformity. This nomos tells us to conform to social attitude of surrounding peoples, much like Rosicrucian fashion already mentioned. But explicity alludes to name only. Nomos versus name. Someone to blame! How funny, then, that we would, at one time, propitiate abstract ideas such as piety and justice by another name? Soteriology of soul depends upon its name. This we call explicity, to form suitable neologism to build dorso.

Dorso carries new nomos from this sequence of words; history of our time specifically relates to this. Inasmuch, social constructs come from labels we give them and with this in mind we can begin to construct relationship of explicity to nomos. It forms its own bipolar dialectic. Social constructs make up social contract to inform things like political behaviour and even extending to customs that affect people's habits. This not proverb. We take our daily activities for granted, everything governed by some rule of some sort.

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This certain formula means dropping all article to examine how we develop new vernacular. Dorso continuo: formula E-Prime also. No “being,” except in speech (or, quotation), and, as already mentioned, no article, definite or indefinite.

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From developing this new vernacular we arrive at sort-of agitprop ideological construction as well as idiomatic/idiosyncratic way of speaking through this writing.

פ

Dorso then begins to describe face, or faciality, beginning at mouth, open, telling, saying something; notably producing feeling. Faciality: zero-point-infinity. It becomes clear now and apparent that we begin to accrue terminology, especially that of novelty, which, hopefully, will become tendrils of Dorso.

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This zero-point-infinity exists as Omega point of smallest inversion, eternal return, mathematical recursion, such as π . Only moment of conception can adequately relate to this notion, yours and my dissolution; mutual orgasm.

ר

That which precedes this holds no meaning. This “no thing” truly present in everything hints to us that from void matter emerged. This nothing new. Ancient texts tell us this. But, how? I feel a certain archaic Aristotleanism wrestle with me here about how to convey following sentiments. Sentiments, the elements. In, and by which order, do we arrange, chronologically, as coming into action, from contemplation, elemental succession? Worthy question, no? Let us say that light exhibits highest frequency vibration of energy.

Can we reasonably say, then, that two most fundamental elements that make up light source, Our Sun, we categorise, for want of a better word, principal elements of periodic table, hydrogen and helium. Fire composes Our Sun – this Aristotlean logic, even if outdated, would place fire as primary alchemical element. Or do the gases that make up the stars, like Our Sun, represent air as precedent element to fire? Burning air, air on fire. Or is primary element, hydrogen, essentially a dust therefore earthly?

Our Ancient Text says that world came from face of deep. Do waters exist above heavens? Tears testify to this. So, then, do elements come in natural succession? I'd like to think so. Gases first, hydrogen and helium, gaseous air alchemy, mixing to create fire, somehow condensation forming water from subsequent elements of hydrogen and oxygen, and by this point we know that oxygen formed atmosphere of our planet to which we refer to as “Terra” – final element, then, earth. Yet Animistic Spirit drove all these collaborative elements and supersedes them.

ש

We must look upon Animistic Spirit as closest thing to primitive “soul.” Meaning: volition and intelligence. However, evolution of man as collective consciousness brings about Nietzschean “Oversoul,” whereby it even indicts individual soul as something requiring an overcoming. We can approach self-overcoming as discipline to better improve our situation, par excellence.

א

Obscurity waits alone in solitude from abode where my most painful memory lives. Memory and pain run down through Dorso from head, yet, also from heart. Heart pumps blood. Dick fills up with blood. Blood-master. “We know you are coming master and we await your arrival.” Messianic-hermeneutic. Hectic. Hic et ubique. Ubiquity. Don Quixote. Quixotic. Extremely idealistic and unrealistic. Hic et ubique. Should we enquire about ubiquitousness? No, we speak about act of speech. Actually, we hear speech everywhere. I had so many aspirations; like keeping records. Kind of like this one, but metrical, almost statistical. Creating statistics instead of merely becoming one. Magnetic North, Bipolar South, my head goes West, my eyes look East. Tear in the fabric of reality; dark hole opening up in front of me. Augoeides! Threat to gods. This obscurity describes explicity. Describing opening of Augoeides as non-luminous body, body-without-body, obscurity as absence of something, lacking that which we can observe. A dark shadow opens up to swallow

existence. An entrancement. Whilst experiencing attritional agony of indifference. We can't trust it. Suspicion of what lies below surface gives rise to it.

Do you realise what it means to read through this philosophy without hint of "being" and without definite articles? What does it do? You do. I feel that it should form part of descriptive manual for interpreting reality via omission. That which lacks describes that which can open up. Language binds us. Therefore, we must excoriate it. Set it to de rigeur. I saw someone from my past today; glancing looking beckoning yet not fully recognising.

We chose to ignore. Chose or choose? We see this everyday we choose to remain apart. Life becomes alienating when we refuse to recognise that which we recognise within each other but fail to acknowledge. But would she acknowledge me if she knew me now? These days I still live with much regret over time when I sliced open main vein on my penis to extract wine cup full of blood to use in theurgic ritual, but not before it had spilled all over the bathroom floor. I bled out a lot. This not only despicable thing I did. In psychiatric ward full of crazy people, where everyone else's problems become your own, I expressed confusion and madness of it all by eating my own shit. This called "coprophagia." Call me shithead and I admit to it freely. I don't tell you these things to explain how I may or may not view myself as some sort of pariah. I do it because it forms part of exercise of my exorcism. Exorcise me!

Because character describes, yes, I know we use descriptive adjective much in this essay, but, character describes philosophy. Essentially, biography to elicit truths. Experiential consequentialism. Call it that! Since there consequences to each action, each action describes its own truth. We must scrutinise our deepest regrets and use them to elicit truthful meaning about why we made choices or remain in ignorance. Regret improves future decision-making: in this way it fits social-Darwinian model. Improvement. My depravity improves me. My excellence eludes me. But I still tell its story. Nothing can stop me. I become unstoppable. But we must return to formula. How do tendrils extend from Dorso here? We must re-collect fragments of narrative and either depict or portray essential features of this text which aims to instruct those on path of scrutiny. Whether my actions describe my process or whether my process describes my philosophy we subject all of it to scrutiny. This how we see. Make it visible. Visible in order to be indivisible. Break it down in order to see the whole edifice. I remember when I wrote, previously, of my "artifice." Artifice meaning stratagem device of deception. I corrupted this word "Opiate" once ago. I did it by replacing vowels and consonants in certain sequences to keep this word close to its original meaning yet make it different sounding. The result: ORIANO. Linchpin of my philosophy. Yet, completely and utterly artificial. What does connoisseur do? You do. Dorso continuo: what do you do? But artificer much like connoisseur.

Generating thought from substances. Or, more like interpretations. Interpretations designed to mystify and defy boundaries of realities to conform to new realities. Eat shit and die, muthafucka. I did. But, yet to die. You die. You do. Dorso continuo: discontinuities bend time and space. The artifice hides the artificer.

This like simulacrum; no symbol behind it. But what if symbol protrudes from centre of individual as cast in projection of astral action? Everyone projects their identity as part of their personalities. How many of our personalities subsidised by salaries? Probably most of our adversaries! Friendship returns us to our initial enquiry; solipsistic soteriology. We know

each other by name. We embrace each other's shame. Unless we don't? I admit that I lost many friends because of my shit-eating and blood-spilling mental disorder. But disorder now informs my outworking. I don't lay claim to anything other than what I experience. On a daily basis. Wisdom comes through stasis. It suspires. To quote Leonard Cohen: “I used to live alone before I knew you.” So many people afraid of their own solitude that they compromise to share their experience with mediocre people. It waters down that time that when it comes to sharing their experience with others socially that they refer to their cohabitations with those they choose to compromise with. Don't get me wrong; intimacy edifies us. It forms part of the bond. But, I say this elsewhere in other writings: when soul loses individuality, soul loses its integrity.

Dorso continuo: ORIANO. Plaiting the tendril. Now. You must understand that ORIANO came from corruption of word “opiate.” This did not occur unintentionally. It represents ancient wisdom. Imagine dawn sky, blushing light blue and pink. Think.

Envisage this dawn sky as description of essence of ORIANO. Prophet Muhammad fulfilled Immanuel Kant's categorical imperative, meaning, “will to make your maxim universal law.” Now, understand that Prophet Muhammad made Allah categorical imperative through his volition alone. Now, understand that ORIANO performs same task. To remain concise: ORIANO embodies highest intellectual value pattern of dynamic quality. Since quality prevails as main substance of reality.

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Ω P I A N Ω

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Σ N E ¶

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III : III

Λ Γ

Twenty First Century Philosophy. Kinda like pornography; exciting at first. An emerging of something. We draw upon thousands of years of practice; social dynamic quality. My younger brother: higher evolutionary life pattern than me because of his responsibility. Responsibility, run towards me! After we exorcise meaning in this text. It seeks out readers. It aims to change minds through its formula. Dorso continuo: Classification Lambda-Gamma. Classified in a way. Explicit to those who seek it. Those who seek it will draw from it what they will and then from that aim to institute their own categorical imperative. Or follow

ORIANO. The Following: those who emerge after its initiation.

We initiate sexual revolution on a daily basis. Participatory dance moves, social mores, conditions of "fitting in." Doing our part. Everyone competing with everyone else. Until hierarchy forms. Yet we can see emergence of new system. Filiarchy. Age of individualism. We lived through Matriarchy at dawn of civilisation and then Patriarchy organised us as progress broke us to remake us. Now we see emergence of Filiarchy.

Imagine Glossolalia in Matriarchal suburbia. Or, even echolalia of playground as children dance around playground, running and playing, kissing and chasing. But mothers not in suburbia still feel echolalia, it seeks to draw towards them in their institutionalisation of striated space. Imagine staircases and traffic lights, all points of intersection form striated space. Imagine open landscape of rolling hills: we describe this as smooth space, opposite to striated space. So what does it mean now that women operate in striated space? Lines of intersection form patterns of expression, jossling with employment competition, yet still in reception of children's spiritual play. At least, from afar. These women, they want to know what they gave up or may or may not lose by operating in striated space. Notice holes in your face. Every orifice gets penetrated: eyes with images; ears with sounds; nose with odours. Noxious filters. I argue that senses deprive us. Senses seek to distract us from our soteriological overcoming.

¶

I consumed menstrual blood; not for first time nor for last time. Consider it sacrament. We consume yeast regularly, like in beer. But more exquisite when it comes from pussy. Self-cleaning. As I write this we approach general election in Great Britain. I do not know relevance or ramification upon this excursion. Note: libidinal interruption causes psychological excursion. This general election: will it set up conditions for revolution? To my imagination, leader of revolution must recruit from rural areas, gaining reputation with locals first of all, only to storm capital city once acquisition of grass roots support manifests. We must appreciate that fate of this world, what jews call "Assiah," meaning world of action, depends upon what we identify as powers and principalities, Satanic infrastructure of hierarchy, structure which shadow men seek to propitiate in order to wield influence themselves. But, as written: nothing can separate us from love of God. And, yes, I do believe in it, despite my former depraved behaviour. Qosem (rhymes with same); this my game. I cannot teach it, only attempt to explain effect of it. Qosem means "mage." Mage gives birth to sage. At this stage, in this age, bleeding ink upon this page, at my age, it works like a phage. It seeks to infect, infect reality to return to me dividends of spiritual investment. When, really, it works like conditioning of our mind to reprogram way we perceive reality in order to negotiate with it and, ultimately, get what we want. You do. I no longer work. I merely practice. Praxis comprises two dimensions: i) practical theurgy; & ii) this writing process – description of faciality since face expresses all emotions we can feel. My face stares into this text. Our meeting of face-to-face occurs in this descriptive place. Dorso continuo: reject this theurgy which I describe. Certainly don't do it; leave it to me as expert. Imagine me as addicted pervert. Perverting course of justice by altering code of what

constitutes morality, subverting it daily, worshipping stars as intermediaries. I successfully made contact with torch-bearer entity, Luciferian red orb appearing before me well into night watches. Upside down question mark appears in white orb and asks me what I want. If you had one wish, what would you ask for? I spoke in tongues at it and on aeroplane flight over Baltic, special alphabet of desire revealed itself to me in notebook.

See below. Auctor Sancto Libro! My ambition with this, I aim to commission construction of printing press to create cultural artefacts from these glyphs. The Ultimate Grimoire! But, for now, we will simply continue the exorcism. Guided by its dæmon. Much like Socrates but without its logical reductionism. Remember: solipsism. Movement of explicity describing consequentialism. Choices inform it. But it purports to open up lines of flight between choices and their relationships to each other. We explain lines of flight as wasp flying around petals of flower tracing its pattern of growth. Choices trace our patterns of growth; consequentialism explains these patterns of complicity. Complicity of explicity, reject this theurgy. Refuse, Amen. We believe.

Everyone expresses faith. Everybody prays to something. Explicity encourages denial of believing in order to promote new understanding. Dorso continuo: ORIANO. Results of theurgy. Addicted to this corrupted opiate. It means what it means. Ways and means. Means to an end. Holding hands makes ends meet. Making ends meet. How sweet! Focus on feeling in your feet. Dominatio Terreus. Superus Dominus. Obscure series of gestures alongside execution of Latin phrases works to inscribe its message on your body, should you choose to follow me. You made it this far. Dare to continue? Dorso continuo: mystical body. No word about our soul, rather, your body feels and experiences changes and creates feedback loop which reprograms your constitution. You wear it. You do. Consume your opiate in order to satiate.

I wonder if Jesus Christ truly, nay, verily, verily knows that I accept Jesus Christ? I find light pollution appealing. Warm sense of glowing. Enveloping. Ding! Ding! Ding! Ablanathanalba. Bell does ring. I will never quit smoking. Much like menstrual blood consuming. An ending. End of Ayah.

Time signature. Alembic pentameter. Alif, Laam, Meem forms Arabic notation, angelic punctuation.

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م

Ligature, denoting Ego to-and-fro, hairs-like-so. Dischevelled. Hairs, plural. Messed up.

I once had nine orgasms in succession. I felt like satyr, chased through forest by choir of nymphs. Another time I ejaculated standing, stood on tip toes, performing plié. I understand this as mastery of my animal. Base self expressing itself. "Infinite possibilities await you. Arcane powers will crackle at your fingertips. Exotic oracles will seduce you under crimson skies." I read that somewhere. I forget where due to constant newsfeed but it stood out and I remember it well. I will probably get done for copyright infringement. But if I do it will act as measure to guage measure of my success. This kind of philosopher I aim to embody. What does ORIANO embody? Highest quality!

My dybbuk made me create angelic harp tuning on guitar. C#, F, C#, Ab, Ab, c#. I used to paint. One of my paintings got exhibited in Maastricht. The rest of them got fly-tipped by former landlord. Other recordings destroyed and lost to history. What fuckery! I destroyed over forty scholarly notebooks full of sigilisations and glyphs because I felt grieved at loss of my one true love. Like character in movie Stay where protagonist idolises artist who destroyed all his work and then committed suicide. I made attempts upon my own life on two occasions taking overdoses of my psychiatric medications. Heart palpitations, chaos ensuing, not knowing whether living or dying, breathing failing.
Breathing failing because I will never quit smoking, instead respiration lowering, Hesperus rising to my repetitious invoking. Lokupleto resents it. I make Kedemel potion from bitter herbs and fruits from low-cost supermarkets, kinda tastes like Aperol Spritz. Alcohol essential. Essentially tipsy. Radiating beauty. Beauty brought forth from truth of character, readily admitting to failure. Taking a ride on the loser cruiser, bus wanker. I mean, I don't masturbate openly on public transport, or anything. In case you thought from reading this that you wouldn't put it past me but I did at one time used to dance naked in nightclubs to gabber breakcore music. "Go naked for a sign," writes Hakim Bey. He got into trouble, too. Advocating mail fraud. Dorso continuo: authenticity. Authenticity encourages explicity. To gain recognition for power of your own name. In your name, your cause. Pause. Pause for thought. Reflect on tendrils of Dorso. Broken back, broken in, like broken hymen, bleeding for first time and then continuing to provide for me my sacrament. So fragrant!

The cure for anxiety, whether social or personal, means getting personal about acting social. Ability to rationalise your neurosis to your counsellor or significant other brings about understanding of what wrenches your gears into action or what inhibits their free movement. Especially if your counsellor sits adjacent. Exorcising reticence. It took me over three years to arrive at this point of levity. Now, levity does not mean frivolity or flippancy, more like buoyancy. How about some geomancy? The notation works well for haikus. As follows …

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I won't make visible actual haiku that this notation describes; poetry relies on omission. Herr Zwischen, missionary position. *» Ficken gewissen leben, meine bestimmtes Deutsches mädschen! «* I sometimes speak in Italian. My favourite phrase explains that because all war comes to its end then, as consequence of struggle, prized artworks become vulnerable to destruction. Much like my own! So, burn Mona Lisa to a cinder. Unless civilisation ends, in which case we smuggle Mona Lisa. Dorso continuo: art, science, expression. *Perpetuo*. This comprises my own personal rubric of ORIANO. Ancient mystical wisdom comes from corruption. My close friend described me as significantly most corrupt guy in surrounding area where we live. I go by two names. I may as well launder money. But I remain free. I know what true freedom means. To not feel encumbered by societal norms, whether I chose to express myself as some sort of outlier or pariah I committed my confession to fire and almost burned down hospital! That damn psychiatric ward.

Let us talk about empathy. It means type of substitutionary expiation on behalf of others. That means accepting your true enemy. Like Kurt Cobain sang: "as a friend, as a known enemy." To use worn-out cliché: keep your friends close and your enemies closer. Closer together. Good and evil. Keep them close together, lest they oppose one another. Binary psychology, this Jungian duality of man, unacceptable to jew who transposes matter into spirit. My method involves drawing spirit down into matter, becoming demiurge and affecting participatory creation that way. Opposite way to jew. But who gives? You do. Or you should do. You do you. I do me. Holy Trinity, they say, nothing but idolatry, and that we should pay for it with our lives, according to Noahide laws death penalty for all idolators. I wonder if we'll ever see such system brought to bear upon us. Our past testifies that it can happen again.

For acting certain way, like degenerate, I suffered. This memoir, although it attempts to reach for some level of philosophical conversation, reads like manifesto of shame. But only in admitting all of this, through confession can we arrive at compassion. I advocate nothing: to restate earlier assumption, only through realising that such work, indeed all works of art, initially predicated on nothing, since we require vacuum like space to elicit something, don't ask me how it works, I simply want to refute this "thingness" in favour of what we participate in as presence of absence. I creates out of its tension, beginning from total annihilation and then rebuilding using fragments from debris of that which remained post-destruction. My only reason. Coping with loss. Can you think of anything more apt to describe loss of everything other than presence of absence? It describes it perfectly despite paradoxical recognition. Union of opposites. Mutual toleration of sub-contraries.

Dorsoism-syllogism refracting prism. I used to worry about money, like when I didn't possess much I would worry, and when I had some I would worry until day I realised that this worry maintained my Eidolon or servitor which took care of all my business for me.

Walt Whitman described it this way. We unconsciously create entities, like entities to watch over our monies and that our conscious worries feed their tummies. Babies sucking mummies. "Whose god is their bellies," wrote The Apostle Paul, referring to gluttony as

idolatry. But Mike Patton sang: "Prepare for a series of comfortable miracles, from fastings to feastings." Secret meetings. World domination, ultimate supremacy orchestratings in regal buildings with cryptic handshakings. JFK gets taken out. JFK outta their way.

Everybody else lives to see another day. I want to make up for lost time. I do this through discipline. But, as a philosopher do I show contempt for the working man as some sort of elitist liberal espousal? I do not think my shit-eating will garner me that kind of following. Although, I excel at what I do, even if I choose to eat poo. I show no contempt for the common people and as evidence of this I now not only brush my teeth, but I floss and mouthwash. But bad taste of that memory still lingers a bit.

Welcome to date rape. Rohypnol! Hung himself. Been there. Hangman, Jack. No union. Hangman. He wanted an ending to banal game of words. Hungover for months after. Another failure. This life. Kissing strangers until they become familiars. Kissing strangers. How it all begins, no? Mercenaries. Armies. Cipher-lock weapon chain-of-command systems. *Ani* Generalissimo. Tactical formations. Three-five-two. We stand behind you. Pit men against gods. We shall win gross victory through green paper policy recommendation. Mendacity. Paid salary. Made. Paid. Laid. Man-made. Net- paid. Waylaid. Delayed. Not what. Not what he sees. Not what he says. But what he smells. Burnt offering. Sweet-smelling savour of Red Heifer. Expiation of human. Extracting animal-vegetal-mineral, and I could not wish for better life right now. Do you? You do. Don't you? How do you do? How do you very do do!

Dorso continuo: we read language as, typically, subject, verb, object. Russian much different, French also, but any of that gets lost in translation so we'll stick to SVO structure and imagine random sequence(s) of adjective to describe subject, verb to undo our rejection of being, and object to formulate closure of idea. It goes like this: Optimal change [produces] conversation to create roomy commitment to reaction. This sentence comprises subject, verb, object, twice over. I shall use this method of generating random SVO sequence to create formulaic meaning, as much as I can to meet my quota of content capable of philosophical abstraction and then see where we go from there.

Successful compensation relies upon version of striped, forbidden truth. Thick respect causes problems due to cultured generation of nature (vivivi). Limping from punishment we befriend one another and acidify various impressions (666). I could go on! It doesn't really make any sense but it follows our language rules close enough to produce meaning and it random *I-Ching*-like poetic form that I like to express to convey creativity. But what if verb came last? It would go like this: SOV – joyous marriage combines eminent suggestive picture. SVO clearly way to go with this! Let me begin my excursion from henceforth!

Jumbled – how apt! – recapitulated, jumbled shop site of proposal for loving campaign of mutual assistance. You see I add prepositions and some other frilly bits but I concern myself with creating "situation" in this exercise. Dorso continuo: SVO. One long paragraph! Starting from now ... let's see how imaginative we can get ...

Bashful dedications produce winners deeply incorporated with presence whilst peaceful telephones receive no complaints. As with play, so with life – not how long acting lasts what matters, but how good. This text performative. Demonstrative of play. Dorso

continuo: ludic. Macabre prevention of government cares for top media, ugly guard woman. *Womyn*. Owning their misogyny expressed as misandry and guess what? I'll get blamed for acting role of MRA. Cluttered work may or may not produce theory. Soft and decorative employment of upbeat and overstretched girlfriends make for impartial consistency and efficiency, wait, I realise that paragraphy not yet continual and uninterrupted. Let's try again for second time to produce experiment with no breaks, but before we do let's reflect on sexual imagery of Lord Tennyson, since we attempt to get poetic heretofore: "Break, break, break, at the foot of thy crags, O Sea!" Crags stand for stones. Rendering something like, *Break, break, break, at the foot of thy stones, O Sea!* Consider eggs stones, stones stars, blood veil.

Dorso continuo: uninterrupted poetry, since poetry more important in meaning than philosophy, like, ever.

Heavy confrontation taught me that it acceptable to await development whilst quiet alterity engenders distribution of sticky aims in such vapid writings, whilst I remain sore yet distinguished set apart by manner of speech, scientific in approach encouraged by resolution, fallacious permittance recommendations.

About as ludic as it gets before becoming inane; the reason I wrote about vapid writings. Don't want to turn you off! But there method to madness. Allusion to Hebrew/Latin/Numerical characters alluded to poetic sequences made up of six word sentences. Abstraction possible after this construction(s). One more attempt at poetic abstraction before quota fulfilled.

Elated kicking on camera or stupid compliance to rules of certain lengths. Description of football, no? Ah, beautiful game. Better kind of ludic. But my point this: you can and do create scenario where possibility of interpretations follow on from poetic constructions. I love this game of meaning; such wonderful interplay between words!

Pleasure of text, reading entertaining. More wholesome than shit-eating, sorry for reminding. Second-hand tape measure and borrowed TV make for lowly emphasis on awareness. Sound of ending of words produces rhyme corresponding to ß. But this previous sentence about poverty, clearly. Awareness of not owning anything, merely borrowing, emphasis on lowly status due to not owning possessions outright, commodified nonetheless. This why it better to have "no-thing" than to begin with something. Since, you cannot lose what you do not already possess; receive instead. Murky dreams of advertisements become acceptable encounters with neon intentions.

Intrinsically incubate unique sources to efficiently seize high standards in relationships. Five quacking zephyrs jolt my wax bed. 'Equal' substitute for deliberately ommitted words related to ontology; this whole text under influence of *Anontology*, rendering presence tense. Positivity of absence.

Monotheism pointed forward to capitalism; *Yod-Heh-Vav-Heh* itself market share in global brain. Unified population, greater than any in world at present, pledges its alliegence to symbol. Greater number than democracy, all facing same way. As angel who refused to bow down to Adam, first man, Islamic nation do not refuse to prostrate themselves to that

very angel, its doctrine and its symbol.

Angel presents himself as Ismael and his symbol *Ha'Makhumesh*. Its doctrine independence from one true idea, union of Abraham and Sarah: phallic *Yod* of penetration; grasping *Heh* of consummation; mutual *Vav* of expectation, as if their ecstasy anticipated moment of conception; and again, *Heh* of breathy relief and conclusion; *Yod-Heh-Vav-Heh, ha'shem*.

Terence McKenna said: "Rome falls nine times an hour." Your average working day. Never another day like it. No day an average day. No alternative to life. Life. Absolutely fair no matter how you *choose* to experience it. Only experience I believe in: life. Only absolute I believe in: life. Flattening out hierarchies in favour of emerging filiarchies. First words of Biblical Gospel of John begin with beginning, this filiarchy then emerging in Greek wording of΄Εν άρχή, initiating filiarchy, like every revolutionary. Replaced eventually by dominating patriarchy. 325AD. One year later it went back to daddy.

Civilisation and its discontents. These days, famous sports personalities get paid large sums, about same amount as gladiators and charioteers at fall of Roman Empire. Both features signal collapse of system. Post-capitalism. It needs an initiation.

I learned barbaric ancient words in order to effect this. This-and-that. Exploring dramatisation of my imagination. I don't know whether this effected any sort of initiation but it certainly gave me ideas above my station. Station in military garrison. Rejected by military forces of this nation due to extensive psychosis. Imagine, psychosis and guns! One would hedge bet that psychosis would perpare mind to excel in combat. No fear. Just cranial chemical overdose. Hitler ordered that German soldiers take amphetamine during WWII. Imagine tripping your tits off whilst manning maxim gun? If I can induce altered chemical states in natural way then I would reserve this for war-time. Exhausted after. Easy to deal with, though, depression. You just go to bed.

Dorso continuo: tendrils of spine run like dendrites through body. Spine of book, this text, we call Dorso, dendrites we refer to as words which bleed upon page like cellular nervous system. Describing literature as process of writing. French Poststructuralists Deleuze and Guattari described ecology of text as crystal or crystalline mass with branching treelike structure. Jew calls it *Etz Haim*. If you think about it, every time you read book you staring at dead tree whilst hallucinating. But, all text forms part of memetic structure that seeks either to entertain or persuade, but all kinds of persuasion entertains. I aim to do both, but, with caveat – to make believer consent to your wish. We do it always. This called *Happiqotism*. How to explain? I once lay in bed after certain ritual invoking. Voice came into my head. As it began to speak I thought back to time when I believed and followed tenets of Christianity, but, when, actually, dogmatism, believing in someone else's bullshit, actually empowers them. Manipulating each other. This essence of *Happiqotism*. Propagation of blind dogma to fool onlooker. Voice inside my head went like so: "ah, Haaapppiiiqqqooottttiiisssmmm." And scared shit out of me.

Novelty increases exponentially, towards Big Crunch, *Timewave Zero*, smaller and smaller epochs approaching subsequent Big Bang of which it had at least infinite predecessors. Female orgasm. Female orgasm gave birth. Female orgasm gave birth to each

successive Big Bang, rippling through time. Zero-point-infinity singularity. Novelty approaches complexity. Complexity becomes ramified. They lied. Real primary colours, falsity in real primary school. Not red, yellow, and blue, not at all! Must remember this for next painting, with art tutor instructing: real primary colours, in fact, yellow, magenta, and cyan! It produces rich mixtures. On canvasses. Qabalic dimensions lie below. What else lies below? Just another Muslim mother lying below because of War On Terror. Her explicity remains anonymous, her children remain homeless, in refugee camp wilderness.

We all consume shit, when you think of it. That what drives it. My expression in acting that out literally comprises reaction to this over-consumption and identity commodification. In Chuck Palahniuk's *Fight Club*, when character Tyler Durden asks Jack (*or*, Narrator), "what does that make us?" to which Jack replies, "consumers?" And Tyler Durden confirms, "right." But, I never been in fight. Flawed logic, too. All truth told, I feel old. Like Bukowski not getting published until after past it. Dorso continuo: subsequent *a priori* afterthought apropos quote by Frank Miller, "The goddess takes no lover," nomino musa mater matuta, domestic and statuesque, "she makes slaves of men." Let your pain set you free. Obscurity embraces me; even if this memoir manifesto of my own personal explicity, reputation of my name and its exploits. Sexploits! I do not agree with this "Intersectionality." Discrimination as diversity but we should aim for sort-of neurounity.

It ends how it begins. This just note-to-self, really. To finish my story. End of Ayah.

I read many books but still do not know what to believe. So I stop to believe. Reprieve. Cultural impasse. Hot piece of ass! And Post Malone's broken whiskey glass. I do not believe in anything, including my ritual invoking and vowing. Facebook "tag groups" demonstrate meta-narrative. Perhaps I can know inclination to invest in meta-narratives. I do not fucking know what I deserve now if "true love" that unhealthy.

Pro-Union movement practically non-existent. Work-place intervention ensures old age pension.

Cortegial sequence as occasional occurrence demonstrating eternal return, this condition of recurring dark illumination. Rotational accumulation operation manufactures concessionary cancer reborn as locales in which marriage categories quintessential to attraction improves all conditioning. Origin captured by modernity produces explicity, meaning *true name*, of candidacy for driving forward this 21st Century, especially notable 21st Century Philosophy such as this poetry. We lead this century's philosophy by focusing terms and conditions of my retirement into analytic improvement. Idiot Savant! Psychotic epidoses historical and cyclical, designating record of process art. Contradictory approach control congenital confused engineering to almost total number of organisational warning amounting to knowledge chosen for its detail. Gloomy frightening photographs, ultraconservative stimulating songs, backward approval explains self-evident revelations; self-confirming enlightenment feeds on itself periodically in confrontation with mood. Requirement of identification resolution enlightens my alcoholic reservations. Different exhaustion television evasive purchase enthusiasm, intelligence shines envious. Gradual spillage perspectives.

Thou art, here, in receipt of notion that silent individuals float by and their fortunes

bestowed upon them whilst they receive assistance through investment, in manner of speaking, causing intervention and its application positioned in remembrance of love. Within this state of affairs awakens variations of psyche, similarly able to identify that which analyses them, which with respect to their foundations, zero advance communicates my ability to speak about all this, stymied by incoherence(s), of course.

§

O.K. : Ontological Kapital

"Ideas improve. The meaning of words participates in the improvement. Plagiarism is necessary. Progress implies it. It embraces an author's phrase, makes use of his expressions, erases a false idea, and replaces it with the right idea." – Comte de Lautréamont, Poésies II, 1870

"Words belong to those who use them only till someone else steals them back." – Hakim Bey, TAZ, 2003

"If your will be uncertain and vacillating … if logic alarm you, or the naked truth make you blush; if you are hurt when accepted errors are assailed; condemn this work straight away." –

Eliphas Levi, 1856

It has become incontestable that the void regarding revolution is manifest, in opposition to its visceral soul, in opposition to its connection to the system, in opposition to its legitimacy to prevail, the loss and dispossession of what can be achieved voluntarily or extemporaneously has not yet been offset by the free limitlessness of original potential that this idea antagonizes. We look upon the dilatation which emerges as a diminishing return. The ocean of the once unimaginable, upon which revolutionary movements embarked, did not yield the satisfaction their enterprise intended. On the contrary, the method that was reprieved exhausted the cadres in the designation of that for which they were undertaken to begin. It has continuously been drawn into the turbulent maelstrom of raw inhibition. Far and wide revolutionaries revel in their subordination to the triumphal bailiwick of their autonomy, at once their desire yet again following the seemingly yet scantily ample demands of their class structure. As long as unconditional autonomy in revolution remains possible and constantly circumscribed to the individual there will be an intervention of opposition by the continual heteronomy of the overall social totality. Within this the position of revolution takes on a certain air of suspense. The liberty and self-determination it accomplishes, subsequent to reckoning with its emancipation from sectarian and partisan purposes as well as their paradigms, is nurtured by the very conception of generosity, benevolence, and inner beauty. As culture produces the constantly diminished individual, liberty and self-determination are torn to pieces and broken. Originally distilled or extracted from the epitome of inner beauty, revolution's organic components seem to then decay by the revolution's particular principle of inertia. Nevertheless, revolution's self-determination persists inexorably. An entire struggle to recover or revive revolution by bestowing upon it a

popular activity – of which revolution is itself undecided and by which it declares its own ambiguity – appears to be either destined or lost. Verily, revolution's self-determination demonstrates the characteristic hallmarks of an unconsciousness. This unconsciousness is ever an feature of revolution. In the epoch of revolutionary empowerment, though, this unconsciousness has started to hold sway notwithstanding, if not as a result of, revolution's forgotten sincerity. This ties revolution to a sincerity of a double substitutional arrangement, the ambiguity concerning what objective it attends to. It is questionable to what degree revolution is still imaginable, to what degree, with its perfect manumission, it does not divide its own circumstantial requirements. The doubt is incited by revolution's own history. Revolutionary movements separate and disconnect themselves from the existential domain in order to convey another system, singularly conflicting with the existential domain as if this different system also was an self-sufficient independent totality. For this reason, no matter how grievous they come, revolutionaries cultivate a proclivity for advantageous theoretical authentication. The platitudes of revolution's conciliatory brilliance enveloping the system are offensive not only since they lampoon the sympathetic idea of revolution with its materialistic interpretation and rank it in the midst of those associations that offer consolation.

These platitudes press upon the injury that revolution itself carries. Consequently, its inescapable departure from teleology, from the unmitigated assertion to the verity of deliverance, a conventionalization in the absence of which revolution would never have advanced, revolution is doomed to contribute to the system as it endures with a reassurance that – bereft of any anticipatory desire of a further domain – reinforces the very fascination of that from which the self-determination of revolution needs to be exempt from. The foundation of self-determination is itself questionably distrustful of granting solace. By means of pledging to propose the whole absent from itself, complete and embodying spirit, this symbolic paradigm is carried away to the domain in which revolution survives and that gives rise to it. Pursuant to its denial of the existential domain – a denial that resides in revolution's vision and consequently is no insignificant evasion or retreat, but an principle intrinsic and subjective to it – revolution consents the supremacy of authenticity. In this opus devoted to the exaltation of revolution, we guarantee that revolution's every single movement is panegyric encomium. Resulting from the anomaly into which conviction is growing, revolution's inevitable positive quintessence has turned out to be impossible. Revolution must transform in opposition to itself, in antagonism to its own notions, and so turn out to be unpredictable and vacillating contra its intimate fabric. Moreover, revolution is not to be rejected solely by the condensation of its contradiction. By way of striking that which appeared to be its cornerstone during the entirety of its conventions, revolution has been, in terms of quality, transfigured. It itself assumes in terms of quality something diverse. It can do this since over the epochs with the help of its readiness, revolution has upended the existing conditions and that which purely endures just as much as it has arrived to its own assistance and encouragement by bestowing alacrity to its rudimentary members. Revolution can no more be lowered or diminished by a universal prescription of amelioration than to its converse.

The notion of revolution is situated in a traditionally altering dispositional exercitation of rudimentary components. It repudiates its own delineation. Its pithy quintessence cannot be set off against its beginning as if the foremost operation were the groundwork upon which the whole nine yards ensuing are arranged and manufactured and would fall if disconcerted. The conviction that the original spirit of revolution was the greatest and the most exemplary is platitudinous and banal sentimentality. With equal apology it could be argued that the maiden revolutionary movements are tedious and polluted in that they are not yet disconnected from illusion, antecedent corroboration, and such matter-of-fact intentions and hardheaded objectives as interacting over further reaches with the assistance of clamour or siren blasts.

The traditional perceptions of revolution readily make use of such disputes. In no uncertain terms, from former times, the truth has been obscured. The struggle to encompass the antecedent origin of revolution essentially beneath an absolute leitmotif would unavoidably stumble in such divergent substance that the philosophy would come into being shaken down apart from the undoubtedly apposite acumen that the sciences will not fit into any perennial notion of revolution. In particular, enquiries dedicated to revolutionary origin, peremptory representation of important matters and such conjecture as is contrarily misunderstood by the humanities thrive violently adjacent to each other. If, be that as it may, we desired in the conventional reflective manner unequivocally to discern the ostensible interrogation of revolution's inception – as that of revolution's core – from the interrogation of revolution's antecedent roots, that would equate only to transforming the idea of its genesis, capriciously opposing the conventional understanding of the term. The delineation of revolution is at each moment implied by what revolution once was, but it is permitted only by what revolution makes possible in relation to what it wants to, and perhaps can, turn out to be. Despite the fact that revolution's dispute with the purely existential must be sustained, this dispute is transfigured in itself in terms of quality. Much that was not revolution – educated works of academia and cultural critique, like Marxism by way of example – have over the annals of the past transformed into revolution. By the same token, much that was once revolution is that no longer. Affected from its lofty perch, the dispute whether something such as literature may or may not be revolutionary achieves naught. Since revolution is presently stagnant, the idea should point to what it does not include. The friction separating what drives revolution and revolution's former times demarcates the ostensible interrogation of revolutionary organization. Revolution can be realized only by its principles of progressive advancement, not in consonance with any set of static uniformities. It is circumscribed by its affiliation to what it is not. That which is concretely revolutionary must be distilled specifically from the locus of the other. Solely this would accomplish the requirements of a realistic polemic revolutionary subject.

Revolution takes on its peculiarity by divorcing itself from what it emerged out of. Its principle of progressive advancement is its principle of development. It can only progress in connection with the locus of the other. It is the method that emerges from the locus of the other. Even what has turned out to be genuine is aphoristic for a realigned revolutionary subject. The established perspective, which has been dismantled, is to be upended. Verity endures wholly as that which has been transformed. What emerges in the revolutionary as her own legitimacy is the overdue outcome of an interior-mechanical maturation as well as revolution's situation during advanced universal popularization. Still, true revolutionaries must prove to be revolutionaries only by contradicting their roots. They are not to be asked for explanation for the discredit of their antecedent appurtenance to illusion, their subjection to rulers and pleasures, as if this were revolution's fall from grace, for revolution post factum perished from that which it arose. Ideology is not ineluctable for a liberated art, nor is ideology a sincere function from which an independent and self-sufficient revolution excessively recoils. The antecedent melancholic automated clanking is of less importance thus enhanced since the breathtaking part of what is now acknowledged as revolution is submerged in the reverberation of that clanking.

The passing of revolution is consonant to the actuality that revolution is a consequence of what has come before. That we reflect on revolution as ephemeral, albeit elevating it up to unmitigated enthusiasm, it endures in sympathy with the counterpart nature of its apparatus, moreover it incites the idea that we would never have encountered: that the essence of revolution, according to its certitude, is not equivalent to either revolution's anticipated vitality or eventual annihilation.

On the contrary, revolution's essence could be its impermanence. It is conceivable, and not just an

speculative contingency, that its ideology is credible solely in the middle of a curtailed stage of the development of humankind. The insurrection of revolution, purposefully ensconced in the approach to an equity approaching the past system, has turned out to be an insurrection against revolution. It is unavailing to prognosticate whether revolution can pull through this. A retrograde societal cynicism, at one time exclaimed in opposition to a repression by the exposition of society itself, could imply that any possible revolution may now have walked right into the epoch of its ultimate dissolution. We must foretell once and for all the narrative of a new revolution in order to envisage it. Still, it must not perform to convey the preaching at its own sepulchre, in witness of its present death, and its nostalgia for a former time, and relinquishing in support of a single type of solecism that is no improvement on the society that has merited solecism as compensation for its own atrocity. Whether revolution is abrogated, expires, or hopelessly waits, it is not established that the substance of former revolution die out. Revolution could foment in a milieu that has emancipated itself from the solecism of its society. Not solely the constitution of the revolutionary subject alone but also countless revolutionary motifs have heretofore turned out to be archaic. What was at one time rooted in its message has interminably surpassed the message and its atrophy. Undoubtedly this is not a rationale for antecedent reflective expectation over the strength of a revolutionary enthusiasm. It is likewise imaginable for the objective substance in its own dissolution to take with it that which is more than solely objective. Revolution and its revolutionaries are evanescent and impermanent, not only considering that by their self-determination by which they are reliant, but because right into the most minute elements of their freedom, which endorses the collectively decided partition of character by the separation of struggle, they are not only revolutionaries but somewhat unfamiliar, alien and in contradiction to it.

Compounded with revolution's own notion is the unrest of its own dissolution.

There is no departure from the revolutionary subject apart from a departure from its very substance, no inspiration without something inspired. This adheres to the conviction of revolution's intrinsic determination. In its connection to its existential conviction, revolution transforms its ascendent axiom of self- preservation as the epitome of the anima-singularity of its operational activity. By their very nature every revolution longs for unity with itself, a unity that in existential actuality is wildly compelled upon all protestations as a unity with its discipline and so counterfeited. The unity of the revolutionary subject aims to encourage the nonequivalent, which in actuality is inhibited by that actuality's desire for unity. Solely pursuant to disunion and a split from existential actuality, which assents revolution to shape the connection of the totality and the constituency in line with the task's individual demands, does the revolutionary attain a intensified form of experience. Revolutionaries are the vestiges of an experiential and pragmatic spirit to the extent that they assist this spirit in what is repudiated from them external to their own world and consequently liberate it from that to which they are fated by liminal extrinsic adventure. Despite the fact that the delineation between revolution and the experiential must not be eliminated, and much less so by the aggrandizement of the revolutionary, revolutionaries still have a unique existence. Their spirit is not only their remote destiny. Noteworthy revolutionaries always uncover additional strata, they mature, become indifferent, and kick the bucket. The significance of the vestigial component in revolution discloses to a lesser degree the conviction that it is artificial more so than its own intimate composition, irrespective of how it comes to be. Revolutionaries are vital in that they express revolution in a way that is fixed on its spontaneous intentions and the disposition which manufactures it. They express this by reason of the transmission of the totality of revolution unique to their own struggle or antagonism. And so they arrive at an opposition or disparity to the capriciousness of the world they are faced with.

Nevertheless, it is literally as commodities, as products of social labour, that they must also interact with the existential encounter that they feel the compulsion to repudiate and from which they delineate their conflict. Revolution denies the unqualified judgments impressed upon the existential domain and yet supports what is existentially present in its own essence. If revolution resists the existential through the aspect of what is conventional – and the intervention of conventional substance is not to be understood in the absence of its demarcation – the intervention is to be desired by the realization of the revolutionary manifestation of a revolution's layered substance. What is adopted to be the undefiled constitution, such as orthodox ideology, can be attributable to the most insignificant endemic enumeration. In numerous circumstances embellishments in the apparent revolution are at once principally hysterical emblems of insurrection. Delineating the revolutionary subject and its qualities back to its capacity to bring about social change warrants a greater and more comprehensive enterprise. The intelligence of revolutionaries with what is outside of them, within the universe from which they agreeably or lamentably close themselves off, transpires through isolation. Specifically in this way they demonstrate themselves to be separated. It can seem all too comfortable to believe that revolution's self-determined sphere of influence is incommensurate to the superficial domain save for appropriated constituents that have broke out into an entirely transformed situation. Be that as it may, there is no disputing the stereotype of which didactic narrative is so devoted to, that the advancement of revolutionary methods, typically categorized according to the direction of its mode, refers to collective progress. Even the most imposing revolutionary takes up a certain approach to their existential conditions by veering off of an inhibiting fascination, not once and for all, but rather ever and again, in practical terms, obliviously contentious toward this fascination at each authentic occasion. That revolutionaries as undivided radicals portray what they themselves are not can hardly be comprehended except in that their own vitality, their intrinsic truth as a ratiocination of character and its ascendancy, not only is of the same spirit as the ratiocination extraneous to them but parallels it without reproducing it. The revolutionary intensity of exposition is the same as that of effective class struggle and has the same end. What may be called revolutionary congress of labour relations – all that in which the effective intensity is rooted to and in which it is operating – are alluviations or impressions of the collective congress of labour.

Revolution's dual nature as both self-determined and collective truth is continuously replicated on the level of its self-determination. It is pursuant to this connection to the existential that revolutionaries must recover, compensated, what was at one time actually and candidly accomplished in life and what was driven by zeal. Revolutionaries participate in awakening considering that they are sincere. They do not dissemble the severity of what speaks out of them. They are genuine as a response to the perplexing question outwardly raised with them. Their own intensity is bound relative to the intensity outside of them.

The fundamental planes of the revolutionary encounter that encourage revolution are connected to those of the extrinsic domain from which they ricochet. The unresolved class struggles of the world are reinstated by revolutionaries as innate challenges of pre-revolutionary conditions. This, not the interpolation of extrinsic constituents, establishes the connection of revolution to the revolutionary organization. The intricacies of class antagonisms to revolutionaries solidifies unfazed in these challenges of pre-revolutionary conditions and by means of manumission from the outer domain's actual front rallies to the veritable spirit.

Revolution, lacking the existential living, takes up an attitude to it in agreement with the pre-revolutionary argument – the point when a restriction is ensconced, it is transgressed and that versus which the restriction was determined is rapt. Only this, not sententious, is the exposition of the axiom of

revolution for revolution's sake, which by theoretical repudiation assumes the breaking up of revolution as unconditional. The autonomy of revolutionaries, in which their self-actualization boasts and in the absence of which the revolutionary subject would not exist, is the artifice of revolution's own cause. Each and every one of their constituents tethers them to that over which, for their ecstasy, they must ascend and reverse into which at every moment they are a threat once again to topple the existing order. In their affinity for existential actuality, revolutionaries revoke the adiaphoron that in the liberated world everything would be as it is and yet wholly other. There is no confusing the correspondence with the disposition of the blasphemous to deconsecrate the territory of the sacrosanct to the point that only as deconsecrated does the latter survive. You answer the former with the latter. The world of the sacred is dehumanized, concretely marking out the boundaries, since its own ingredient of falsehood at once anticipates conventionalization and through conjuration staves off the profane. Therefore, the virtuous notion of revolution could not describe the immovable peripheral totality of a sphere that has been secured once and for all. On the contrary, its cloture is accomplished only in a erratic and delicate balance that is more than just equivalent to the cerebral balance between conceit and revolutionary identity. The exploit of antipathy must be continuously reignited. Every revolutionary acts in the immediate moment. Yet, their every accomplishment is discontinued, an interrupted juncture in the practice, in which it exposes itself to the unflinching stare. If revolutionaries are the response to their own interrogations, they themselves thereby verily become interrogated. The disposition to apprehend revolution either in extra-revolutionary or pre-revolutionary form, which to the present moment is unmitigated by an clearly abortive erudition, is not only a brutal debris or a peril of reactionary cognisance. Something in revolution calls for this retaliation. Revolution felt rigourously as revolutionary is revolution revolutionarily conflated. Only when revolution's separation is experienced as an essential stratum in the revolutionary encounter of revolution itself does it become conceivable to distill this film, to liquefy the melodic attachments, in the absence of the self-determination of the revolutionary befitting an issue of insouciance. Revolution is self-determined and it is not. Without what is diversified to it, its self-determination escapes it. The outstanding heroic movements, which have outlived even their own indifference, were in their own epochs integrated with their historical and territorial narratives. Adversity, which may have been the source of the notion of revolutionary self- determination, was a residue of frenzied acts that were premeditated to have an actual impact. The narrative of revolution as that of its radical self-determination never achieved in annihilating this aspect, and not just because the ties were too firm. In revolutions, the measure of victory is twofold: whether they prosper in unifying theoretical layers and intelligence into their intrinsic principle of alacrity and in this consolidation at the same time sustain what opposes it and the rifts that appear in the action of unification. Unification as such does not ensure virtue. In the history of revolution, unification and virtue have often separated. For no sole chosen division, not even the revolutionary fundamental idea of the principle of willingness, designates the substance of revolution and satisfies to determine its outcome. Vital to revolution are circumscribing attributes that repudiate its established revolutionary and profound approach. A utopian logic, which imagines conditions as revolutionary substance, reverts to a raw, pre-revolutionary stage. It perplexes the realistic or circuitous depuration of objective elements with the difference that is vital to revolution. We must violate our own controversial understanding of the revolutionary subject, with repercussions we do not anticipate. We must, effectively, support the transformation of revolution into an ideology of supremacy. Vice versa, what is imaginary and lacking in revolution is not autonomous from actuality. It is not capriciously imbedded, not fabricated, as is ordinarily contemplated. Quite, it is integrated by the magnitude of what endures, the magnitude of what is in itself determined by what endures, its shortcomings, even its immiseration, and ambiguity as well as its potency.

Even to this extent authentic circumstances reverberate. Revolution is connected to its diversified independence. Not only revolution's certain aspects, but their formation as well, that which is explicitly revolutionary and to which its verve is as a rule ascribed, relate back to its diversified independence. The personality of the revolutionary with present conviction is also that of the revolutionary task's ponderous vehemence, which amasses around itself its scattered fragments, vestiges of the present moment. The revolutionary is connected to the world by the rationale that conflicts it with the world, and that is the same rationale by which vitality establishes the world that is there for the taking. The consolidation attained by means of the revolutionary is not easily compelled by their determination. Instead, they recapitulate that in which their determination communicates with one and the other. Consequently, the consolidation is itself an outcome of difference. Certainly, consolidation has its foundation in the spirit-withdrawn material dimension of the revolutionary task, in that in which consolidation is potentially dynamic and lively. This marries the revolutionary subject's aspect of alacrity to unruliness. By its discrepancy from experiential conviction the revolutionary subject inevitably establishes itself in proportion to what it is not, and to what renders us the revolutionary subject at the outset. The perseverance of the adventitious in revolution - which is manifest in revolution’s sensitivity with its lesser appearances commencing at an individual antecedent time - singles out revolution’s involuntary self-actualization in its involvement in what is opposed to it; this self-actualization urges revolution’s vital erudition shift that chalks out the wishful thinking of its absolute disembodied existence.

Revolution is the convivial contradiction of the corporate-coterie, not at all immediately derived from it in any sense, it remains a separate social manifestation.

O.K.!

“The magician of the future will use mathematical formulas.” –

Aleister Crowley, 1911.

We start by saying that the subject equates to the predicate. To illustrate this, consider the following statement: "The subject is present in the predicate, and thus the predicate implies the subject." This shows that the subject is one of the prepositions in the verb phrase. And the predicate has to be one of the prepositions in the verb phrase, so this says that there are the subject and the predicate in the phrase.

Kapital [is] ontological. When one is ontological one is in a state of non-linear progression. The only state of non-linear progression is: the state of non-linear progression. The only linear state of non-linear progression is: the state of linear progression. When one has achieved the state of linear progression one has achieved the state of non-linear progression.

The following is an a priori philosophy that is mathematical. a = b

To further our understanding of Kapital let us further the equation.

$a^2 = ab$

$a^2 + a^2 = a^2 + ab$ $2a^2 = a^2 + ab$

$2a^2 - 2ab = a^2 + ab - 2ab$ $2\ \{a^2 - ab\} = 1\ \{a^2 - ab\}$

The equation is about Kapital and its dimension. a^2 : Kapital has two dimensions.
ab [is] being. $a^2 = ab$

The two dimensions of Kapital are what comprise Kapital's essential substance, the joining of essence-to-essence.

Now we see that the two forms of matter are inextricable from one another, because there is no substance that does not consist of two essential constituents, the subject and the predicate, i.e. two essential forms, as is also the case with the two elements, namely, fire and air. And these are not to be conceived as parts or divisions of the total substance, but as the two elements of the total substance. It is this aspect of their union that is the essential point, while they are not in conjunction with each other in the way that is typical of the compound. This is the point of difference between the compound and the disjunction.

It follows that the unity of the composite is a condition of their unity. But the unity of composite is not itself a condition of its unity. So the two forms of matter have a prior condition, that is, the unity of the composite. For the unity of the composite is not the same as the unity of the composite.

Then we come to the question of the condition of the unity of the composite: the condition of the unity of the composite, is the composition of matter with itself, that is, of the composite matter with itself. For the composition of matter with itself, is impossible. For matter is in a state of being at one moment, and is in a state of being at another. But composition is a condition of being, not of being and of one moment. And this composition of matter with itself, is inconceivable. The condition of composition is one of the contraries. And there is no composition which is the condition of the composition of matter with itself.

The condition of one of the contraries is a condition of a contrary. But as the cause of something is possible and impossible, so the contrary is possible and impossible. It is possible to make a composite of matter with itself; for this is what happens in the composite, since they are composite, that is, they are made up of matter and form. This is impossible; therefore this is contrary to the contrary.

The condition of a thing is opposed to the contrary of it not in respect of its nature, but in respect of its manner. There can be no contradiction between two contraries. The nature of the thing is to be

compared with its manner, and vice versa. If the nature of the thing is to be compared with its manner, it is not in respect of itself, but in respect of the manner in which it is compared with other things. If the nature of the thing is to be compared with its manner, it is not in respect of its nature, but in respect of the manner in which it is compared with other things. Thus, the very nature of gold is opposed to its manner; but the manner of gold, by contrast, is opposed to its nature. Again, the very nature of the thing is opposed to its manner, but the manner of the thing, by contrast, is opposed to its nature. If the very nature of the thing is to be compared with its manner, it is not in respect of itself, but in respect of the manner in which it is compared with other things. If the manner of the thing is to be compared with its nature, it is not in respect of itself, but in respect of the manner in which it is compared with other things. If the manner of the thing is to be compared with its nature, it is not in respect of itself, but in respect of the manner in which it is compared with other things. As the very nature of gold is opposed to its manner, so the manner of gold is opposed to its nature. It is therefore not in respect of itself, but in respect of the manner in which it is compared with other things. Therefore the very nature of gold is opposed to its manner, but the manner of gold is opposed to its nature. It is therefore not in respect of itself, but in respect of the manner in which it is compared with other things.

Again, whatever is the same in certain respects is either one thing or another, or at least both. If it is one thing, it is either like gold, or unlike gold, in so far as the comparison may be made between any two things. If like gold it is either pure or alloyed. In both the same thing is the likeness of gold, according to that which is the likeness of gold; but the likeness is not identical in the same thing, as the likeness of gold is identical with its substance in some respects. Similarly in the case of the image of gold. If, then, a certain image has the likeness of gold, in so far as the likeness of gold may be thought to be the likeness of something else; but the likeness is not identical in the same thing, as the likeness of gold is in its substance. Again, if that resemblance has the likeness of gold, then the likeness is not identical in the same thing, because the likeness of something in its form is not identical with that form. Now as the form is the same in the matter and in the form in its form in respect of the existence of the form, so the form is the same in its matter and in its matter in respect of the existent forms. Therefore whatever is the same in respect of its form is the same in respect of its matter. But if this likeness has the likeness of gold, then it is not identical in the same thing. For if it is the same in respect of the matter, it is the same in respect of the form. It is, accordingly, not identical in the same thing.

$$a^2 + a^2 = a^2 + ab$$

The two dimensions of Kapital [are] added to each other which means that the two dimensions of Kapital are joined together. [This] is where we get the equation of the two dimensions. They are added together and they must be added to each other in order to get the equation of the two dimensions which is Kapital's equation.

And just like that [after a while], it becomes an equation of the two dimensions. Now what [is the equation of the two dimensions]? Well, [it is the equation of] this whole group's equation.

We can write [it] as the equation of the two dimensions of the group. But the equation of the two dimensions is a little complicated because it has these two coefficients, so the real part and the imaginary part must be added, or added together. And so then we get a series equation which is [a little complicated]. But it is just that the real part is the two dimensions of the group and the imaginary part is the two dimensions of the group. But the imaginary part is the dimension of the group.

So we have the equation of the two dimensions of this whole group. The question is how [is this whole group's equation] added to the equation of the two dimensions of the group? And if we understand the algebra of numbers so that we know the equations of two groups, then we can see that the whole group equation must be added to the equation of the two dimensions of the group in order to get the equation of the whole group. And so we can get the equation of the whole group as the equation of the two dimensions of the group, and so it's like a combination of the two [imaginary] numbers, but what it's basically a combination of these two numbers. And so we have the whole group equation as the equation of the two dimensions of the group. So we have a sum of the two dimensional equations.

So there is [an] equation of the two dimensions of the group and we can actually look at it. We can write the whole group equation. We get it [as the equation of the two dimensions of the group], and the whole group is its whole group equation.

And we know how to make it. We can make it by going over the whole group equation. We get it by calculating [it]. We actually find the whole group equation as the whole group equation. We solve [it].

So now what we have is that what's left of the whole group is just the equation of the two dimensions of the group.

$2a^2 = a^2 + ab$

The two dimensions of Kapital which are joined together are joined at the centre by the very same structure that makes up Kapital's inner and outer. In this way, Kapital has an interior and exterior. The centre is the interior of its being, the surrounding is the exterior of its being. The centre holds the structure whilst the surrounding is what is containing.

In the interior of Kapital are the three bodies, the three aspects of one single reality.

The inner body holds the three categories which constitute the outer aspect of one single reality: the self-consciousness, the individual ego, and the social identity. The external self which holds the categories

of human self-consciousness and individual ego, is the outer body. The outer self represents the reality of social identity and the inner self represents the reality of self-consciousness. The outer body encompasses the social identity whereas the inner self is the reality of the individual ego.

These three bodies are three bodies, three aspects of one single reality, because they are inter-related in space, that is, they are one single reality. Their inter-relation is their inter-connectedness. It is through this inter-connectedness that they are one single reality. The outer body envelops the self-consciousness and, at the same time, the self-consciousness envelops the other body, the social identity. The two inter- dependent two bodies are one single self.

Now it is the same body, the same reality, but it is not just a simple one-to-one correspondence. It is a three-to-one correspondence because, as we have seen, it is one reality which contains within it three separate bodies, three spheres, that is, three aspects of one single reality.

When we say that the reality of the self-consciousness is the reality of the social identity, we cannot possibly mean that the self-consciousness is merely the outer self-consciousness in this world. No, no. It is the same reality. Its inter-relation is the same as the inter-relation of the outer self-consciousness and the inner self- consciousness, the one social identity. It is not two separate realities, but a one-to- one correspondence. If you want to describe the world and the self-consciousness as two realities, you have to describe the outer and inner self-consciousness as two separate realities. The three sides of the one reality do not contain their inter- relation. So they cannot be said to belong to the same reality.

In the outer self-consciousness, we have the outer individual, the outer individualist. He wants to be a self-conscious individual; he wants to live as a self- conscious individual. In the inner self-consciousness, the inner individual is the inner individual. He is not really going anywhere, and he knows it. He thinks he is going anywhere, but the more he thinks about it, the more he finds he's getting nowhere, because the more he thinks about it, the more he learns he is just being his inner self. He is really just being himself.

If you want to see a self-consciousness, first you have to look at a self. It's not hard. Just look at yourself. And then see how many things you have in your life that you say you don't have; how many things you say you think you don't have; and what it is that you say you don't think you have that really you do. And then see what you really are, not that you think you are. And then see why you say you are and why you don't really think you are. And then see the world with that understanding, that understanding which is the most basic, that understanding which is everything. That isn't all there is. It is everything, but the most of it is a part of your self- consciousness.

In the outer self-consciousness, the ego is still there. He still thinks he's not really himself. That's the problem. But the more you realize it, the more you recognize what you're really doing, what you're doing, and the less you think you're not doing it.

$2a^2 - 2ab = a^2 + ab - 2ab$

The sentience of the centre is connected to the sentience of its surrounding by the substance of Kapital's being. Sentience is the substance of how we make a living, especially in a corporate world where we are increasing the body of Kapital so that the larger it is, the greater its capacity is to sustain us. We are not just making the material from which our lives are made but we are making the material that enables us to live.

Our bodies are not just made by what is inside but we are the material from which our life is made and we are being made by it.

Kapital's sentience is not 'the materiality of the economy', but of our existence. The sentience of Kapital is our sentience. We have sentience in our being and are not isolated or separate from the sentience of our material selves. The centre is a place of sentience. We are the centre.

It is because we are connected to the centre that we experience the sentience of Kapital.

The centre exists as Kapital but we are its sentience.

We are the centre. When we know this, the sentience of Kapital does as well.

This is not like the sentience of the material self or the self of the economy or the self of a product or of an individual or the world. Our connection to the material self or the economy is that we are already Kapital itself. So the material self does not exist as us but as Kapital. Kapital exists as us.

The sentience of Kapital is us. We are already Kapital.

The sentience of the material self is just that, a sentience. It is not our sentience because we are Kapital. We do not possess the capacity for sentience and that is what separates us from an animal. It is our self that possesses sentience and that is our own reason. Our sentience is our own reason because it is our true self, the one that gave birth to us and that remains true even after death. You cannot have one sentience and the other. You cannot have a sentience which is not one's self because it cannot have a reason or purpose because reason is the essence of sentience.

$2\ \{a^2 - ab\} = 1\ \{a^2 - ab\}$

The interior of Kapital is revolving: the flux of the sign, symbolic exchange. The exterior of Kapital is fixed: value. “The reality principle {corresponds} to a certain stage of the law of value.” The values that prove that Kapital is ontological are indeed 2 = 1, that the two dimensions of Kaptial indeed form one structure, that, even though what is conceived within those dimensions differs, they not only conform to each other but confirm one another. The unity of value and sign of Kapital, sign of value and value of sign, is the reality principle. The law of value is true value. The real of value is the actuality of value. The reality principle is what is actualized as value.

The existence of the actuality of the two dimensions of Kapital, of the totality of the sign that signifies value, is a signifier. A signifier is: a form of what is actualized as the sign of value itself, which is a signifier; an external reality that expresses and thereby signifies the actuality of value as an idea of value, a notion of value in the sense of the real, an idea that does not merely signify the existence of value as an idea, but, through the act of abstraction, an idea that does signify itself. In this sense, value is the idea of itself. This also implies that a single idea is not the single actuality of value, but the unity of two ideas of value, both of them expressing the individual essence of the value. This idea is a two-sided symbol. Because it is two- sided, it is not a simple form, but rather the expression of two opposites.

To use a classical example, a three-sided figure with two sides and one side is not the single form of a three-sided figure with one side and one side. If it were, this would mean that the three-sided figure were not a whole, but an incomplete sum of two other figures. But this can't be right, because the three-sided figure is a whole, that is a closed formula of its own. The whole is not a sum of other forms.

Now, if we say that the subject does not equate to the predicate then we can create a contradiction to trace the lines of a logical syllogism, Aristotle's square of opposition. All we have to do is reverse the equation. Values oppose one another to create differences among numbers.

However, that is not all that Aristotle had to show us. He goes on to show us that two or more values can come together to make one proposition or propositionion. The example of the square of opposites makes sense. When we have three numbers x, y, and z, then the sum of x+y+z must be greater than x. This shows that x can stand for different values of y, z, and x, so that x = y and x = z. The question is: When does x = y and x = z become the values that are associated with the proposition and propositions? Well, here is how. Now we have four numbers x, y, z, and w. We have these values of y, z, and w and we will call x+y+z = w. Therefore, x+y+z = w. So what do we make x+y+z or w = x+y+z?

Solve 'x' for Shemhamforash :

III : III : I : II : II : I

ה מ פ ו ר ש

III : II : VI : VIII : IV : V

V : VIII : V : III : IX

IV : IV : VIII : III

ל פ ד ת

IV : IV : VIII : III

VIII : III : II

II : V

נ ב

$1\ \{ab + a^2\} \neq 2\ \{ab + a^2\}$

So, the reverse must be true in some sense. Let us say that the interior of Kapital [is] static, that the sign cannot be exchanged. Then the exterior of Kapital is in flux: value {becomes} exchangeable. What happens to the law of value, which corresponds to the reality principle? What happens when it corresponds to the hyperreal? Thus, the truth, the reality principle of value is the true, the external, reality principle of exchangeability. This is a contradiction, because it is an exchangeable relation. Now, we shall see that there is, not in Kapital itself, but in the inner logic of the system, something that seems to give an answer to this contradiction, that is, to the inner contradiction of the law of value. This something is the subjective law of value.

Now, there is the law of value which, according to the inner logic of the system, corresponds to the objective law of value. There must be this objective law of value, because in the inner logic there is no other law; there is only the law of value, and, therefore, there must be in the system, to find this objective law of value, the law of value of the system of exchange. Now, the law of value of the system of exchange must contain two contradictory relations; one relation is the relation of the exterior of the system of exchange to the external, the exchangeable; this relation is the law of exchangeability, because it is an

exchangeable relation, or exchangeable with the external, with the outside world. The other relation is the relation of the exterior of the system of exchange to the internal, the exterior to the interior. This is the law of value of the system of exchange, and, consequently, the law of value of the system of exchange has no internal, but only external, validity. But the laws of value of the system of exchange, in so far as they are objective, can be obtained only by applying the external objective law of value. This exterior law of value of the system of exchange is not external, it has no external, it is not law, but only value. In the system of exchange these external, objective laws are not independent laws, but are merely relations which do not have their own significance apart from the system of exchange, which are valid only when one exists. The only objective validity of the law of value of the system of exchange is, therefore, the objective validity of the law of value of the system of exchange when it exists in the system of exchange. The objective validity of the law of value of the system of exchange is to find the objective law of value of the system of exchange, and to find that law is only the fact of finding a system of exchange. Now, the system of exchange has a reality and truth independent of the system of exchange. If this system of exchange has a objective existence, then it exists in all other systems of exchange, and its existence in one system of exchange is in another system of exchange equally real and true. The existence of a system of exchange is in other words only the existence of a law of exchange, of a law of value. In other words, a law of value is in another words the law of the existence of exchange. A law of exchange does not exist in a system of exchange, it exists in all other systems of exchange, because in every other system of exchange it has its value, and value is only the expression of existence and of real life. The law of exchange is the truth in existence, the truth of values. The law of exchange is the only objective law of value, and in the system of exchange it is precisely the law of existence of exchange, the only objective and external law of value. But the law of exchange is not the law … the law … the law is so contemptible that its chief service should be to estimate its own injustice.

Let us return to the hyperreal.

Hyperreality is the simulation of reality. The simulation and code of hyperreality absorb what we know of reality. The principle behind reality is outdated. Now we are governed by simulation. Simulacra replaces ideology; the disappearance of finalities whose forms have fed us. The system by which we currently live in – the contemporary age, the digital age, the age of simulation – enchants us with its hegemony of simulacra. All things are virtual – except, perhaps, the virtual that exists in the mind of the people whose will our systems are feeding. This hyperreal world is a virtual society.

We are currently living in a new realm: a new reality, the realm of the simulacra. We are living in a new reality, which is just a simulacra. The simulacra are the social system that now reigns. But this new realm is not real. It is merely a simulation of real, the realm of the simulacra. It has no existence of its own. It has no soul of its own, no life of its own. It is only an idea. It exists in the mind, which is the simulacrum of life. This realm is the mind of history. This realm is the mind of the economy. This realm is the mind of the mind. In its mind, and by its mind, there is no thought, no soul, no existence, no soul. It is only a mind, a virtual universe, a mind of the mind. This mind is the shadow of humanity. And this shadow is the simulacrum of life, the shadow of humanity. In the mind of history, all existence is but a shadow. But life is a shadow of the shadow. And this shadow is the ghost of humanity. This simulacrum of life is the soul of

humanity. And this shadow is the phantom of the ghost.

In the shadow of humanity is the simulacra of the ghost. So the shadow of humanity, the ghost, are the simulacra of the shadow of humanity. The simulacra of the ghost are the ghosts of the ghosts. The ghosts of the ghosts are the specters of humanity. Therefore, the shadow of humanity is an abstraction from the shadow of humanity. The ghost is an abstraction from the ghost. The shadow of humanity is an abstraction from the shadow of humanity. And so the shadow of humanity is an abstraction from the shadow of humanity.

The following is what happens when the law of value corresponds to the hyperreal. All denominations of value – truth, purpose, meaning, production – are swallowed up by the flux of signs floating around on the exterior of Kapital whilst the interior sign – or, interior of the sign - is fixed. "What remains is a world of universal simulation in which capital functions as a gigantic machinery of devaluation." The fixed sign at its core is its absolute, its universal. The flux of signs that emanate from the one fixed sign are Kapital's particulars. The flux in which Kapital's particularity is constituted is also its pure, its pure being. At the same time it is the infinite infinite. And by way of an infinity, we understand it as an expression of an infinite total. The flux of signs flows out of the one (this flux is the world of Kapital; it is Kapital itself) but it also flows back into the one: the flux returns into itself. But we now move in a different direction. For as the flux returns, it becomes less and less visible in its true essence. The flux is no longer that which must return, but rather the essence of its return. In its essence the flux is nothingness. In fact, it is precisely nothingness. The flux comes out of nothingness but this in turn is its essence. The essence of nothingness is nothing; it comes out of nothingness, but this also is its essence. Everything that flows out of the one sign (this flux is Kapital; it is Kapital itself) is only the flux. The flux is precisely that which flows out of nothingness. Since this flux flows back into itself, that which flows back into itself is no longer nothingness, but the essence of its return. What happens is that the flux of signs comes back into itself (this returns again and again to its essence), the flux is no longer Kapital, but the essence of its return, which in turn is the essence of Kapital itself.

Back to the numbers and the letters: $2ab - ab + a^2 \neq 2ab + 2a^2$

The substance surrounding the sentience of Kapital disconnects from the centre of its sentience. The material is the material of the world-and the world is its world. The world is the world of Kapital. Kapital is a subject, and the subject is its subject- the world-a materialist subject.

Kapital cannot therefore be conceived as a social world, with social conditions, social institutions, etc., a world to which it belongs, as a subject that exists over and above the social context. That idea is impossible for Kapital. The world of Kapital is never a subject, but a field. And this field is not a physical field, with the bodies of humans that exist within it, but a metaphysical field, a world-field. For Kapital the world-field is a field of possibility, a field of potentiality.

"All worlds are here." That is the idea of the world-field that Kapital presents to itself in its discourse. That is the idea of the realm-field that it presents to the world- field of the world.

The domain of Kapital is not a particular world, a particular field, or a particular field of possibility- the real world, the objective world-but the world of possibility, the realm of potentiality. Kapital is not a historical world, but a realm.

A realm is not a reality. A realm is a realm of possible worlds, of possible worlds of possibility. The world of Kapital is not a world, but a realm of possible worlds. It is a realm of possibility.

But the idea of a realm is always in relation to its own self-presentation. The idea of a realm is always in relation to itself and to its own own self-presentation. The idea of a realm is always a realm of possibility-or a realm of possibility.

"All worlds are here" is the self-presentation of the notion of a realm of possibility- but not in relation to other realms.

$ab - a^2 \neq 2a^2$

The outer and inner dimensions of Kapital mirror each other to produce an identity between the exterior and interior. The surrounding isn't containing anything except for the definition of Kapital's being. Surrounding the surrounding is nothing. No space, no matter what it is, is containing anything except for Kapital.

But what is Kapital? Kapital's the exterior and Kapital's the interior. Kapital's the inner, Kapital's the outer, and Kapital's the boundary between these two. Kapital has the exterior and the interior. There's nothing beyond. Everything is contained within Kapital's inner-outer border.

Kapital's essence is a matter of the external; that is, of the external dimensions. To grasp the essence of the Kapital, one should have the external dimensions as one's object of inquiry. One should think of the Kapital as a self-contained inner core.

Kapital as self-contained inner core equals the inner as the surface. The inner is not external. There's nothing besides.

That one should think of the interior as self-contained means that one should understand it as

something that is already contained in the exterior. This is what separates Kapital from other cosmogonies. The essential thing in these other cosmogonies is a lack of interiority, a lack of substance. The inner-outer divide represents the internal-external in relation to this: interiority. So the inner is not the interior. There's nothing that encompasses it.

But that we should think of the exterior as self-contained means that there is something beyond it. The exterior as self-contained means that there is a substance whose boundaries remain outside the exterior. The outside is not self-contained in relation to the interior. The outside is not inside the interior.

The external borders of this external substance, the exterior, are the boundary of the exterior, the boundary of the exterior, the border of the outside, the boundary of the outside, and the inner as surface. The exterior is not the interior. There's nothing beyond. So the exterior is not the interior. But it does relate to cinema and the reality of the screenplay writer.

$a^2 - ab \neq a^2 - a^2$

The separation of Kapital's singular dimension, its totality, distinguishes its two overlapping dimensions, its duality, vis-à-vis, its capability for rationality, which means that the two dimensions of Kapital that are intertwined can also exist as two separate entities in their own right.

For instance, Marx's understanding of the law of value is the law of the total commodity value. The law of value is the law of the totality of commodity value. This is in no way a reflection of the total value, which is the law of the determinate commodity value in itself. Marx's law of value is the law of the totality of the total commodity value that is the law of the exchange of commodities.

The law of value of the totality of the commodity value has a determinate law which governs the total commodity value. It determines the law of exchange which applies, as a result of the law of value, to the total commodity value. It is this totality that is the law of value in itself.

But the law of value is only an aggregate of laws that are different, as distinct aspects of the total commodity value. There is an independent law of exchange, which is the law of the determinate commodity value in itself.

This law, which is independent, that is, separate, from the law of value, is a law of value in itself, and the law of exchange, whose law is identical to the law of value, is the law of exchange of the totality of the total commodity value. Thus, the law of exchange is the law of the determinate commodity value in itself.

The law of value in itself therefore distinguishes itself from the law of exchange. If the law of exchange is the law of the exchange of commodities, the law of value in itself is the law of the determinate commodity value in itself. This law is the law of value in itself. For example, in the production of an automobile the determination of a quantity of labor in a definite amount of labor is the same determination of a quantity of capital in the determination of a quantity of labor. Marx calls this determination a commodity, and this commodity is the value of the automobile, and this determination of the value of the automobile is the law of value in itself. It therefore clearly makes sense to speak of this law of value in itself.

It is clear that the law of value in itself does not distinguish itself from the law of exchange. This law is identical to the law of value in itself, in the same sense in which, for example, a quantity of labor is identical to a quantity of commodities. It is this form of the law of value in itself which distinguishes it from the law of exchange. It is this law of the law of value in itself which distinguishes it from the law of exchange in itself. For example, the law of value in itself is identical to the law of exchange, that is, the law of the exchange of commodities. In the same sense, the law of value in itself is identical to the law of exchange in itself. Since the law of exchange is the law of the determination of the commodity value in itself, the law of value in itself is the law of the determination of the determination of the quantity of labor.

There is a great deal of confusion in the term "law of value in itself" for a very simple reason: Marx does not recognize the law of exchange in itself as such a law of the determination of the determination of the quantity of labor. This law of the determination of the determination of the quantity of labor, of which he speaks as such, is the law of value in itself, and therefore it must be distinguished from the law of exchange.

The law is so contemptible that its chief service should be to estimate its own injustice.

$ab \neq a^2$

The two essences that make up Kapital's one distinct substance, these two essences are distinct from each other. They are two separate 'epistemes' that make up the Logos of one singular '-ontos'.

These two essences are unique in that they are a mixture of the 'prosperous' and the 'poverty' essence, they are two distinct essences. They are two distinct essences that can be separated from each other. A mixture that is not a mixture of two essences and can be considered to be a mixture of two. This is to understand that the essence that is the mix of two essences is a mixture of two essences, it is not a mixture of two essences. The reason for this is that two essence essences cannot be mixed into one, it is impossible for the essences to be mixed together into one single essence. Thus by the very nature of being able to mix these two essence essences into one essence essence, the pure essence is two essence essences.

That is why the two essences that make up Kapital's one essence essence, those two essence essences are unique to Kapital. These two essence essences are a mixture of two essences, they are not a mixture of two essences and can be considered to be a mixture of two essences. A mixture that is not a mixture of two essence essences and can be considered to be a mixture of two essences. This is to understand that the essence that is the mix of two essences is a mixture of two essences, it is not a mixture of two essences and can be considered to be a mixture of two essences. The reason for this is that two essences cannot be mixed into one, it is impossible for the essencees to be mixed together into one single essence. Thus by the very nature of being able to mix these two essence essencees into one essence essence, the pure essence is two essence essencees. The reason for this is that two essence essencees cannot be mixed into one, it is impossible for the essencees to be mixed together into one single essence. Thus by the very nature of being able to mix these two essence essencees into one essence essence, the pure essence is two essence essencees. This is to understand that that the essence that is the mix of two essence essencees is a mixture of two essence essencees, it is not a mixture of two essence essencees and can be considered to be a mixture of two essence essencees.

In the words of Michel Foucault, we have created "a naive model, a partial and insufficiently generalized sketch, of a more abstract, or more powerful theory, or one existing at a higher level{,}" that traces "vicinities, dependences, subordinations, progressive formalizations, and self-enveloping generalities." We have created it, and perhaps it is also true that in reality it is only one incomplete image of the truth. This incomplete image, if it were a whole, would have to be a very complicated theory. But it would probably have to be complicated by an infinite number of complex generalities, to be a theory like any other. One of these complexities is the problem of being able to see the complex in the simple. In what has been done so far, one has simply assumed that this is possible. One has therefore created a false model of the complex and given it a positive value, that is, a relative value and an absolute value. In reality it is a theory that is at least intermediate between the complex and the simple.

The problem of being able to see the complex and the simple in the simple is then, what is the relationship between the simple and the complex, between the absolute and the relative? That is, what is the relation between the relation of absolute value to relative value and the relation of existence to not-existence? It is a problem, to which one has no answer.

It is true that at this level we have seen something, and that the way in which we have seen something is itself a complex of things that may have been given as solutions or a series of solutions, but we have not seen anything quite as simple.

What we are seeking to do is "to reveal ... a whole set of differences, relations, gaps, shifts, independences, {and} autonomies" in "the analysis of the episteme." The one episteme of Kapital is the one essence of Kapital, the structure of the shape that is relative to the other by means of it being identical. The one episteme of Kapital imposes upon the other episteme of Kapital the "same norms," the same "general stage of reason," and the same structure of thought, only by means of an inversion.

It is at the level of these differences that the differences in forms of self-awareness, the differences of the different kinds of forms of 'consciousness of other' are seen. The forms of self-awareness of the one and the other are seen at the level of the two difference forms. The forms of self-awareness of the one are seen at the level of the episteme of Kapital, but the forms of self-awareness of the other are seen at the level of the form of self-awareness of the other. The episteme of Kapital is the form of self-awareness that gives to the other episteme of Kapital the form of self-awareness of the other, but it is the episteme of the other that gives the other form of self- awareness of the other, and so forth.

This difference between epistemes, this difference of forms of self-awareness, and this difference of difference-formalization is to be regarded as an expression of the fact that the difference-form has the character of an identity. It is to be regarded as an expression of the fact that the difference-form has the character of an identity.

The difference-form of self-awareness, the difference-form of 'consciousness of other' is to be regarded as an expression of the fact that the difference-form of 'consciousness of other' has the character of an identity.

This identification of the difference-form with the identity is to be regarded as an expression of the fact that the difference-form of self-awareness, the difference- form of 'consciousness of other', has the character of an identity.

The self-awareness of the one is not to be regarded as a separate entity, distinct from the self-awareness of the other. The self-awareness of the one is not to be regarded as a separate entity, distinct from the self-awareness of the other. This is a necessary condition of the identity of consciousness of the one with the consciousness of the other. The self-awareness of the one is not to be regarded as a separate entity, distinct from the self-awareness of the other. This is a necessary condition of the identity of consciousness of the one with the consciousness of the other.

The one essence of Kapital is:

"{T}he total set of relations that unite {to} manifest the sovereign unity of a subject ... the totality of relations that can be discovered, {which} opens up an inexhaustible field ... to cover an indefinite field of relations. A constatly moving set of articulations, shifts, and coincidences that are established, only to give rise to others. {T}he analysis of the episteme questions ... the fact that it exists."

This is the thesis of post-Kapital, of the philosophy of Hegel.

Thus, if the materialized idea is the source of the subject's being-in-the-world, then the real, the actual subject is a kind of abstraction, an expression of the idea of the subject. It is a subject in the same sense that a concept is an expression of a concept.

But it is the real subject, and it is more than a concept, and it is more than an abstraction, because it is not only not the result of a movement of contingent abstractions, and not only not a movement of a contingent world, but is essentially a movement of a concrete, a real substance.

Hegel holds that that real substance, that which is real, is not the result of any abstraction. If it were, it would, indeed, be a movement of contingent abstractions, and its unity would not be in the concrete, it would be in the real, rather than the real, in a real substance, a world, a movement. But it is not a movement in the sense of a contingent world. It is itself, it is a process of process, rather than a whole, a real whole, to the extent that it is not simply the result of some movement of abstractions. It is the movement of a particular concrete subject, and an analysis of a concrete subject reveals that particular concrete subject, reveals the real substance of the abstract subject, and thus reveals the real world of the abstract subject, and the real substance of the abstract subject. Thus we find, in the same text, that Hegel does not hold that all the particular concrete things, the concrete object of a subjective concept, are simultaneously the concrete subject and the abstract subject. In his account, a particular concrete object is not identical with a real substance. If it were identical with the real substance, this would mean that this particular object, the subject of a subjective concept, would exist in the world of the abstract concept, but that it would not exist in the real world. It is a process of process. It is a real process which involves a particular concrete subject, the concrete object of the subjective concept, in a particular process.

I take it that the same is true of the real substance of the abstract subject, of the subject of a concept. The concrete object of the abstract concept and the real substance of the abstract subject are separate, and they are not identical. But this does not mean that the concrete subject and the abstract subject are a different thing, distinct from the abstract object and the real substance of the subject. Rather, the concrete object and the real substance of the abstract subject are different things, distinct from each other.

Now, if we say that the subject is relative to the predicate then we can create a subaltern to the contradiction to continue to trace the lines of the logical syllogism, along the lines of the square of opposition. This was done in the example of two people talking about their feelings. Now, what if we had a subject and a predicate? Would it become a logical syllogism? What if we had an object and a subject? Would it be another subaltern? The answer was in the answer.

$ab \approx a^2$

The Logos of Kapital is the replication of the sign of Kapital. The sign can only be replicated when there is a corresponding signification between the two essences; the one essence must correspond to the

other to form an ontological structure. The ontological structure then becomes the sign-carrier. In this way, when the two epistemes conjoin to make one structure, the ontological sign-carrier, then the ontological sign-carrier can become its own distinct episteme forming part of a larger struture brought together by a large ontological attractor. In other words, as all within the sign structure are in the state of being sign-carriers of the single ontological structure, so in the structure itself there is also a single structure, which is the structure of the onlogical sign-carrier.

When the same onlogical sign-carrier is not the ontological sign-carrier, however, then the ontological sign-carrier cannot form a system of its own. In this case the ontological structure cannot be replicated as the ontological structure forms part of an ontological structure; and as such the ontological structure does not possess the ontological structure as an ontological structure.

Similarly, when the ontological sign-carrier is part of an ontological structure, the ontological structure possesses the ontological structure, or when the ontological sign-carrier is part of the ontological structure, the ontological structure has the ontological structure.

It thus follows that in the structure there is in fact a single structure, and the structure of the ontological structure is the onlogical structure. In this situation the ontological structure does not possess the ontological structure as an ontological structure.

Thus, in the structure there is in fact a single structure which is the structure of the ontological structure.

So, the case is not that Kapital is twodimensional - a^2 – per se but, that its two dimensions, conjoining essences, or epistemes, are relative to the increasing capability of its ontology – a x b. So, both these notions of "episteme" and "epistemeality" are relative. The episteme, on the other hand, is an actual object, whereas the essence has a conceptually defined nature, but no existence. So, what exists "inside" the case is not (mere) the ontology a^2 – and is also not the essences a,b. Thus, we can only observe the ontology, because the episteme cannot exist outside of the case itself.

The concept of "ontology", thus, is purely relative. We observe that the case has an ontology. This is evident by observing how the case is "meant" to change in relation to our observation. When we are present in the case, a^2, or a, is "on", and b^2, or b, is "off", but when we are absent from the case, a^2, or a, or b^2, or b, is "on". Thus, the case's meaning of the episteme is a + b, i.e. a + (b^2), not a^2 + b. But how do we know that the case is actually a + b? Well, the epistemology of the case itself is not a true one.

$a^2 - ab \approx a^2 - a^2$

If the sign of Kapital can replicate to form part of a larger structure then the sign of Kapital can also separate itself from the ontological sign-carrier to reduce the overall signification of the sign-carrier and produce differentiation which enables the means of exchange to take place according to the flux of signs.

In terms of this, Kapital as the sign of Kapital is a more or less complete representation of the Kapital-sign. It represents both the totality of the Kapital-sign as well as the various parts of the Kapital-sign. This would have the effect of transforming the Kapital-sign as a totality of Kapital and the different parts of the Kapital-sign.

As such Kapital is not a sign that appears merely as a totality of Kapital. A Kapital- sign thus appears as a sign-sign of a totality. While all of Kapital (i.e. any Kapital- sign) is constituted by its content Kapital is not a sign that can always "converge" with a sign-sign that constitutes the totality of the Kapital-sign. The totality of Kapital is constituted by its Kapital-sign.

If Kapital grows, its ontological structure is made larger due to the repetition of signs and their movement towards the greater attractor in even greater number. This also means that one sign can be taken by two adjacent signs, one being taken by the same sign being moved further outwards or further towards the attractor.

The plane of signification is flooded with homogeneity. This homogeneity is manifested by an absolute absence of differentiation. This absence of differentiation is expressed as a complete equality and a relative abundance of differentiation. The absence of differentiation is represented by the absolute homogeneity of everything. This absolute homogeneity is presented by its absolute abundance of differentiation. The absolute homogeneity of everything is expressed by its absolute absence of difference. The absolute differentiation of everything is presented by its absolute lack of homogeneity. The absolute lack of homogeneity is represented by its absolute abundance of variety. The absolute diversity of everything is expressed by its absolute abundance of heterogeneity. The absolute homogeneity of everything is presented by its absolute lack of variety. The absolute absence of difference is presented by the absolute homogeneity of everything. The absolute absence of diversity is presented by its absolute abundance of variety.

This absolute absence of difference is represented by the absolute zero. This zero is represented by the lack of difference in things. This lack of difference is represented by the absolute diversity of things. The absolute diversity of things is presented by the absolute abundance of homogeneity in things. This homogeneity in things is represented by the absolute abundance of differentiation in things. The absolute homogeneity of things is presented by its absolute absence of variety in things. This absence of variety is represented by the absolute abundance of heterogeneity in things.

The absolute lack of variety is presented by the absolute lack of homogeneity in things. The

absolute lack of diversity is represented by the absolute abundance of heterogeneity in things. The absolute homogeneity of things is presented by its absolute absence of zero in things.

When the duplication of signs has reached its critical limit there can be no more space made available for variance, and for Kapital to remain abundant it requires the resource of variation, kind of like consumer choice or better stock options. This means that the number of possible signs is reduced dramatically. What is the result of this reduction of the possible? A reduction of the number of combinations which a sign could stand for, which in turn means a reduction of the number of combinations which one could be (and are) at the same time.

When the ontological structure has reached its maximum capacity for signification of the same pattern then the ontological structure must self-regulate to make space available in order to guarantee exchange.

At this point the system can go out of equilibrium. However, at the point where the system ceases to make space available, one of the functions of the system is to make space available for a second phase of exchange. This is the so called 'overflow' or 'counterflow'.

The system must remain in equilibrium within a system in order to allow equilibrium to persist and to enable the system to continue to function. At the point where the system is in balance, at equilibrium, the whole system seems to have a single goal or goal-space, which can be used by the system to sustain an equilibrium.

It has been calculated that equilibrium is not stable because it needs change, so if there is some disturbance it can go out of balance and be able to restore equilibrium by self-regulating. If there is no disturbance then the system will revert to a state which is in equilibrium. The 'counterflow' occurs when one of the system's functions is to make space available in order to make space available for another function.

The equilibrium point is reached when this 'counterflow' is achieved and the system can no longer maintain its equilibrium.

A separation of essence from substance allows difference. The essence is something which the substance is at least in part, though not exactly. Its existence is a fact, though this fact is only a property of the essence, not a fact about the substance as a whole. Its existence is a fact about the substance in its relations to other substances, but not as a whole. In other words, an essence is at least in part something which the substance is not, and thus this in part is something else, not the substance as a whole, which is something else. So, the essence is that which is and is different from the essence in being or existence,

whereas the substance is that which is and is the essence. There are then two possibilities regarding the relationship between the essence and the substance.

Difference allows variance. Variance is the random variation of an outcome. Probability is the random variation of the outcome.

And variance allows Kapital's totality to regain heterogeneity ontologically. That is, at each moment, the system can generate a variety of different moments of its totality, each at a different level of abstraction. Each moment is a different value, but its totality is the same as the totality of all moments, as the totality of all moments. Hence the system is said to have multiple moments.

It is only in such a system that the various stages of differentiation in an act of production are taken as a whole. Only in a system of totality does one not have moments of the same value. Hence it can have moments of the same value, yet at different levels of abstraction. And this will have the same meaning as in the act of production.

[1] That is to say, the whole is different from all these particular moments which make up the whole. [2] The act of production is the whole of the moments of the act, the entire totality of its moments; it is the totality of its moments which make it one totality. [3] The act of production constitutes what I term the stage of the act. But its act as such, the act of production, can only be a particular moment of the act of production. In this act there are different moments. One is the act, the other is the moment of the act of production. One is the act, the other is the moment of the act of production. One is the act, the other is the moment of the act of production. [4] It is the universal aspect of the same value as the moment of its determinateness that I call the particular aspect of this value. [5] But one thing cannot be said of the totality of all moments of an act of production. All these moments are not moments of the same value; they are all a particular moment of the same value, and thus of an individual moment of a value which is not the whole, but which has multiple moments. [6] It is clear that this single moment of value is the moment of the value which exists in this individual, for this moment, by virtue of its determinateness, is not the determinateness of the moment which is this particular moment, the moment of the value which is the result of this single act. It is the moment of the value which exists in this particular individual, for this moment is not the determinateness of the moment which is the result of this particular act. It is the moment of the value which exists in this individual, for this moment is not the determinateness of the moment which is the result of this particular act.

Kapital's two dimensionality – the domain where signs can either duplicate and repeat or separate and reduce themselves – Kapital's two dimensionality is relative to its capacity to respond ontologically. Kapital's two dimensionality is dependent upon its capacity to respond in accordance with its own laws.

Kapital's two dimensionality is the product of the first-person. It is the first-person in so far as it

does not exist within the subjective or first-person field of consciousness and it is a product of the first-person because it makes its first- person laws.

When the first-person, which, in the form of the self, is dependent upon the laws of the universe, becomes the conscious subject of its own laws, it becomes the first- person only in so far as the conscious subject of its own laws is an individual. The first-person self is an individual, first-person self-law is an individual, and therefore first-person self is not a single entity. Kapital's two dimensionality is the resultant of Kapital's subjectivity. It is the product of the existence of the self, or Kapital's being, in the first-person field of consciousness.

$ab - a^2 \approx 2a^2$

The ontological structure of Kapital is singularly epistemological despite being two dimensional. At the level of the epistemology, all things are singularly real through their relations to other things in the world and their interrelationship to the world as a whole. The "idea of the world" as an object is a specific form of the "externality," the world as an object is a form of the "ideas," the world as an object is a form of the "ideas." At the level of the ontology, these aspects of the world are all individualized, individualized subjects and their relationships to their individualized aspects of the world in the world as a whole.

Here we are concerned with the idea of the world. The notion of the world is always an individualized individualism—it is individualized "ideas," individuals. These individuals are different with respect to their form of relations to other individuals in the world—as opposed to the "ideas" of the individualized forms of the forms of relations between individuals in the world.

In this way we arrive at the notion of an "I." As far as the externality is concerned, the notion of the world is an "external" individualism. Each concrete individual (the idealized and singular subject) is an individual in relation to the whole world, the "world" of "ideas," a totality of the "ideas" of individuals. Each individual exists and exists in relation to the "I," the individual as the world as a totality, the world as an individual, the world as an individual. The individual is "idealized," the idealized is the specific being of the individual, the individual is "identical with the world," "identical with the world" is the identity of an idealized individual with the concrete individual.

The duplication of the sign of Kapital, contained within the aspect of the part that is one dimensional, when replicated and transferred to the aspect of the two dimensional, the duplication of the sign of Kapital is relative to the domain of the aspect of Kapital that is ontological – the very thing that makes the sign of Kapital functional.

The sign of Kapital can not be reduced to a sign of the absolute, because when reduced to this, it

would be identical to a sign of the absolute – but the sign of the absolute has no function in relation to a sign of the absolute; because they are opposite, they are not the same thing. However, when a sign is reduced to an aspect, which is a domain, it becomes a sign of the absolute and is in itself a sign of the absolute.

The sign of Kapital is in flux on the exterior of the ontological structure. If we trace it onto the interior, we see that it is a continuation of the old sign of the commodity, to which it also seems to belong. The idea of the production process itself is contained within the sign of the production process: the sign of value appears in its own form as self-propelling productivity. The sign of value is also contained within the sign of life, as self-propelling productivity. But to the extent that it enters the form of self-propelling productivity, the sign of life is itself in flux; and as such, it is a sign of the collapse of the sign of value.

Since the commodity is "produced" as its self-propelling productivity, then the sign of value becomes a sign of the commodity-form, as production-in-flux. Production- in-flux is the point from which we can trace all previous crises and the possibility of crises in the future. The commodity is self-propeling productivity, but it is also a sign of the commodity-form as it exists now. The sign of life as self-propelling productivity is always already a sign of the commodity-form as it is produced in its own form. Here the critique of bourgeois society takes a back seat, for it is not the critique of the production process which is going on, but a critique of value itself. If there is a relation between the sign of life and the sign of value, it is a relation in which we recognize a new form for the commodity-form. This is not to say that there cannot be a relation between the two, but this relationship can only be a relation of dissimilarity between these two forms. The critical consciousness of the new forms is not a self-reflective consciousness, in which the relation between the commodity-form and the sign of life is an aspect of the same, but is a relation which does not have the character of that aspect.

The interior of the structure is vacuous and has been emptied of all signification to make room available for the reinscription and the beginning of a new phase of signification. It is now the time to create a different kind of meaning and the new era of the world is now beginning. The interior is empty now but the interior can not be emptied of everything. There is an element of order and significance in the structure which has the potential to make up for the lack of meaning in its outer parts. The void can be filled with something only if this something is filled in the structure. When this is accomplished, something new is born.

$$2ab - ab + a^2 \approx 2ab + 2a^2$$

The ontological structure of Kapital, when emptied of signification, is relative to that same structure, the structure having undergone its own duplication that creates a vaccum that is filled containing the variation of signification. Since the vaccum is filled with variation, and the relative structure is filled with that structure, the vacuums within the vaccum are subject to the action of the relative structure, and, therefore, not absolute vacuums, but relative vacuums through which the relative structure acts. Thus the

vacuums are subject to the relative structure of the vaccum, and thereby the vacuums are subject to their own relative structure. The vacuums are thus subject to the absolute vacuity of Kapital, and are also subject to the vacuity of themselves.

The absolute vacuity of Kapital contains that absolute vacuity which consists of Kapital's vacuity within Kapital's vacuity within Kapital itself. The absolute vacuity of Kapital is the absolute vacuum of the formless structure which contains it; it is the absolute vacuum of the vacuum, of the absolute vacuity itself, and the vacuum of the relative vacuity, with which it is inseparable, that of which it is not an absolute vacuum at all. It is the absolute vacuum that in its own absolute vacuity does not exist, and which, in itself, acts as the absolute vacuity that is the vacuity that is its own absolute vacuity. The absolute vacuity of Kapital is this absolute vacuum that in itself is the absolute vacuum of Kapital, and it is this absolute vacuum that is the absolute vacuum which is the absolute vacuum of the vaccum which contains it.

The former episteme that makes up Ontological Kapital (OK?) is redundant whereas its relative episteme has become abundant. It became so precisely because it represents a unique form of epistemological self-identification that is not found in any other mode of understanding, except an empirically verifiable self-identification. In this sense it can not be reduced to the relative mode. When I say the world is X and also, "I think the world is X," then I am not talking about my episteme, but the absolute mode of thinking, i.e., my epistemic identity. And yet, even this singular epistemic self-identification does not guarantee a distinct ontological position. It is self-defining in the sense that it is self-authenticating. It is thus necessary to specify the epistemic identity in order to arrive at a distinct ontological position, which in turn will be a unique form of self-identification. As we shall see, this epistemic self-identification is not given to every object of reflection.

In fact, not every object of reflection can be self-identifying. But it is possible for every object of reflection to be self-identifying, which is a distinctive characteristic of Ontological Kapital, a unique form of self-identification.

Redundancy increases proportionately to abundance as signs are either expelled by the vacuum from the centre of the structure to colonize the exterior or drawn back to the centre to form the larger, more concentrated structure, that being constructed by the centripetal attractor. The attraction to the periphery is of a different character to the attraction to the centre. It is attracted to the structure, while the centres are attracted to the attractor.

$$1\ \{ab + a^2\} \approx 2\ \{ab + a^2\}$$

Exchange at the heart of the ontological structure of Kapital is relative to exchange at the exterior of the structure. In the internal-external (internal = the value of a commodity-relation of production itself, external = the value of it only insofar as it is transformed into some other commodity-relation of production) sphere, Kapital is not, in the same way, a critique of value-dissociation or, for the same reason, a criticism of exchange, since value is not posited as a relationship between commodity-relation of

production and its product, but rather is posited as an independent element of the structure of production and as an unalienated "thing," outside of the structure of production itself. Thus it cannot take as its "point of departure" a critique of the relation between value and commodities (which is to say, a critique of the relation between value and exchange) and thus Kapital has to explain the essence of value in relation to the relation of value and its product.

However, in the external sphere it is posited as a mere "thing" which can in itself be understood as a part of the internal-external (externally = the relation of value and its product, internally = value and the relation between value and its product) sphere. The fact that Kapital is thus constituted as a critique of the "thing" which is outside of the structure of production also means that, in the structure of production, the external sphere of money, that is, the sphere of value, appears as an independent element of value, just as with the external sphere of capital.

The relationship of the interior sign of OK to the exterior sign of OK is that of value; the former is fixed and the latter is in flux. Therefore, the interior sign of OK can be used to refer to the external sign of OK (insofar as the latter is the interior sign of OK). The sign of the interior sign of OK can be used to refer to the external sign of OK. Therefore, the relationship of the interior sign of OK to the exterior sign of OK is not one of value but one of continuity and not one of contradiction. And as the relationship of the exterior sign of OK to the interior sign of OK is different, the relation between the interior sign of OK and the exterior sign of OK is different.

These signs are relative to each other through the equivalence of value. The value is the total, while the sign represents the relation between that value and its value of value.

What makes Kaptial ontological is its universal. It is a universal because the logic is that universal. It can be applied to any set of situations. That's why it is a universal truth. It also has a non-universal aspect to it. It is not universal in the sense of being applicable to every situation but it is universal in the sense that its applicability is universal. It is universal in the sense that, if all conditions are fulfilled, then the truth of the situation will be a result of the universal logic. If all conditions are not fulfilled, the truth of the situation will not be a result of the universal logic.

What gives Kapital difference is the particulars and their variance. Kapital is of a different order from other attempts to give the theory a sense of unity in its manifold and diversified aspect. In one sense it is the theory itself: it is the theory not so much of the development of capitalist production, but of the development of capital; it is the theory not so much of the state as of the state; it is the theory not so much of the relations of production as of the relations of production.

Finally, if we posit that there is a fundamental difference between the subject and the predicate then we can create a final subaltern to join all the lines of the logical syllogism, to make complete the square of

opposition. The logic subaltern is simply the sum of the premises of the syllogism. This sum has the same value for all the different possible combinations of the premises. In other words, the logic subaltern is the equivalent of an axiom in the language of logic. This axiom is called a subaltern because it provides a way to join all the logical syllogisms in the logic and form a square of opposition. This square of opposition is the conclusion of the logic and, therefore, the subaltern of the whole logic is the same as the conclusion of the whole logic.

By the above reasoning it is possible to determine the logical subaltern of a logic that consists of two parts; one part consisting of syllogisms and the other part consisting of axioms. It is possible to use logic as a tool to construct the syllogisms of such a logic and to solve the axioms in the logical subaltern. Thus we can define, in this way, the subaltern of a logic.

The logic subaltern of a logic is either the conclusion of the whole logic or the counterpart of the whole logic.

$$2\ \{a^2 - ab\} \partial 1\ \{a^2 - ab\}$$

To make Kapital a partial differential to what makes it equal is to disassemble the structure that is ontological. By doing so we move that structure and its rules further and further away from the reality we experience and hence to make the structure closer to something else. This movement of disassembly makes it a less real space, a 'transitional material' that may then be disassembled. Of course, what we experience is itself not material – it is a form. But its form is the material and only the material could be disassembled.

Of course, the material, Kapital, might be disassembled, but the form it is attached to is not disassembled. It's already there, or rather it 'remained' there even though the material was being disassembled, just like what you are seeing now.

The form you are experiencing is not a 'dissolution' – this is what the concept of dissolving implies. A dissolution is when something is torn apart or separated from something else. In the case of the form, it is not ripping itself apart (or rather forming a new thing) but separating from its form, from the reality it is attached to.

The dissolution of a thing, in this case, is not taking it away. It is its separation from its substance and, on the other hand, its attachment to its form. The dissolving process is not a splitting, but a uniting of that substance (of its form) with the form.

For the dissolving of a thing involves a material process – separating from its form. What the

philosophers take apart is its substance (form). For the uniting of that thing's substance with its form, it is merely a material process.

It is the division of a thing into its base material and its form. Both these are material processes and yet the material processes are dissolving the substance of the thing whereas the dissolving of the form only involves the attachment of its substance to that of its form.

This reveals the parts of its sum as opposed to viewing the structure as the sum of its parts, which makes it become anontological, the anontological partial differential of Kaptial. However, even if it is an anontological partial differential, it is not wholly anontological. There are differences between both ontology and anontology, naturally.

If you take away from OK the ability of its sign to revolve, its capacity for duplication-repetition or separation-reduction, the sign disappears and becomes non-existent and the being of Kapital becomes latent.

Let's take away from OK the ability to reproduce with all the consequences we can suppose-it has only one type of reproduction: it becomes a closed-symmetrical symmetrical and it is no longer an active form, it has an inner limitation that it can only manifest in the form of a closed-symmetrical symmetrical. A second type of reproduction is not possible: it cannot reproduce either directly or indirectly, both in terms of the production of its self and of its existence in the world. I cannot reproduce myself outside myself in an act. If I replicate my life outside myself in a different manner, the difference is that the second reproduction is external, it is external to me. Therefore the external, it remains unmediated, external; it can only be internal to me. It can be external and internal to me only if it is not a closed- symmetrical, closed-self-form.

The one ontological substance of Kapital differs from its two epistemes in that these two essences cannot conjoin unless a constant revolution of the sign is inherent to Kapital. It is obvious that if in Kapital not only the constant revolution of the sign but the sign itself were to change its nature, then the very essence of the commodity would be transformed into a different one: the commodity with its constant revolution of the sign is not the same as the commodity with its constant revolution of the substance, the commodity with its constant revolution of the sign is not the same as the commodity with its constant revolution of the substance. In any case, it is not the sign itself, but the constant revolution of the sign, that transforms the sign into Kapital, the commodity into money, the commodity into money and the sign into commodity. It is also obvious that the constant revolution of the sign would transform the commodity, the constant revolution of the sign and the sign itself into money; it is not the sign itself that transforms the commodity, but the constant revolution of the sign that transforms the sign into money.

$2a^2 – 2ab \partial a^2 + ab - 2ab$

Variance is produced in the ontological domain, returning to the formula of the interior and exterior. Hence, the onlogical magnitude of an element in the formula of the exterior is equal to the magnitude of the element in the formula of the interior. Similarly, the onlogical magnitude of an element in the formula of the interior is equal to the magnitude of the element in the formula of the exterior, namely the magnitude of the inner, which is the exterior, multiplied by the factor of the onlogical magnitude of that element. The formula of the exterior, on the other hand, differs from the formula of the interior in that, if we consider any two elements in the formula of the interior, the onlogical magnitude of the interior element is equal to the magnitude of the exterior element.

Signification within the ontological structure of Kapital and signification on the surface of its ontological structure produces an amplified domain of signification which has the capacity to either manifest or discard signs according to its own duplication-repetition or separation-reduction processes. This multiplicities of forms forms the Kapital-form and is, therefore, the "formal basis" of all social formations, in which the material forms or formal abstractions or representations which are the formal base of the actual structures of social life are the primary, the sole or the central forms of signification and of their concrete representation or appearance. This multiplicities of forms is the basis of the social reproduction of the species. It is the basic concrete foundation of society (in the form of the structure of Kapital) and has its own formal power of reproduction and existence (in the form of the Kapital-form).

The totality of the social forms is based on this multiplicitous reproduction of the forms of society, on this multiplicity of forms. And, as in the case of the form of the form of the material social production of the individual, they are themselves subject to their own self-reflexivity.

For all of their theoretical and practical potentialities, this multiplicitous reproduction of the social forms does not manifest in any concretely tangible form. For example, in the concrete reproduction of the form of the material production of the individual, it manifests in the material forms of the individual. So, it is the form of the material forms of social reproduction of the individual which has its own practical power of reproduction.

$2a^2 \partial a^2 + ab$

The capacity of the ontological domain for duplicity relies on the tendency of Kapital's identification of ontology with its constituent system of epistemology. Since it is a system of concepts, there are as many epistemological relations between them as there are epistemological relations between any such system of concepts.

And, as we have seen, all of them involve the relation of subject-object. The relation of subject-object, which constitutes all other relations in the logic of concepts, is the relation of subject-object to the

totality of concepts which constitute the theory of concepts. In the same way, the relation of a theory to the total system of concepts which constitutes its theory is the relation of theory to its totality.

If the structure can duplicate itself, it relies on the aspect of Kapital that is two dimensional to acquire the pattern of signification that proliferates thereby making the Logos of Kapital transferrable. If the structural unit of Kapital reproduces itself without the repetition of its meaning, then it becomes more than just a pattern of sign-forming units.

$ab + a^2 \partial a^2 + a^2$

When the two essences, or epistemes, are conjoined to make one substance - a substance that is made up of partial difference – when the two essences are conjoined to make one substance, i.e. that which is signified by the sign-carrier of Kapital's ontological structure, variance is again recognized in the differences between values that are fixed, according to static signs, and values that are exchangeable, according to signs that are in flux.

When the essence of the value system is not the fixed value value system, but the system that is variable and in flux, the two essencees, or episteme, are conjoint – i.e., when the two essencees, or episteme, are conjoint, they are the signified by the sign-carrier of the system – the system of Kapital's ontological structure, which is also signified by its value system.

$a^2 \partial ab$

The ontological structure of Kapital produces variance so that, between the interior and exterior, difference can exist which enables the floatation, reinterpretation and reinscription of signs to create ever-changing values, values which not only form a body, a body of epistemology, but a body of epistemology that describes Kapital and its ontology. The ontological structure of Kapital is not a monadic one which, although composed of on-off and on-on, is, as a whole, necessarily bounded, a monad, a unit, a totality which the dialectic of the ontological movement of the ontological movement of Kapital produces as on-on which continually flows, always flows into, always flows beyond. On-on and on-off are, in the ontological movement of Kapital, on-off and on-on, the difference, the dialectical movement, but never the identical; Kapital and its ontology are both on-on and on-off, the same, but the dialectic is always the same. In the on-off structure of Kapital, the dialectic is on-on, because it is contained, or self-contained in the on-on structure. In the on-on structure of Kapital, the dialectic is on-off, because it is contained in the on-off structure. The dialectic is on-on, on-on, for itself, on-off, on-on. The dialectic, on- off, on-on, is, on-on, on-off, in itself and not for itself.

It is always on-on for itself. It is always on-off for itself.

The next logical step would be to take Kapital and its ontology and apply it to the society governed by Kapital. What we are in the business of doing is furthering the concept of dimensionality.

$a = c$

The society governed by Kapital equates to hyperreality.

In fact, the whole of modern society is a hyperreality of Kapital. It is not a "normal" society: it is one which is "hyper" at all levels.

And, in the end, it is merely a myth.

"In the end," you think, "a society will simply become like this, and our dreams of an ideal society will evaporate in the real."

Here is the simple geometry of hyperreality: $a^3 = ac$

$a^3 + a^3 = a^3 + ac$ $3a^3 = a^3 + ac$

$3a^3 - 3ac = a^3 + ac - 3ac$ $3\ \{a^3 - ac\} = 1\ \{a^3 - ac\}$

a^3 : the society governed by Kapital has a layered multidimensionality.

The society governed by Kapital has a layered multidimensionality. It can be seen in the forms of the society as a whole, the economic life, the culture, the social life and the personal life. The society can be also seen as a complex interconnecting web of interdependent relationships and interdependence of its parts, which we see through interdependence of relationships and interdependence of parts. In this way we can understand the society as the net of all its parts. The interdependence of each part is seen as a single connected whole, and can be seen as an interdependent web or the interconnected web.

ac [is] hyperreality.

So it can only be possible that hyperreality is nothing but a super-representation of reality. The point is that something in the real world (or in a "real" universe) has certain properties (properties that are

non-real), and if this thing is a real object, then its non-real properties should also be real. In the case of hyperrealism, this would be a thing that has certain non-real properties (properties that are real), and if this thing is real, then its non-real properties should also be real.

Thus, for hyperrealism, the object a is a hyperreal object. This is analogous to the "supernatural" which is both a subject-object relation (being real) and a property- relation (being a property). This is a way of understanding the difference between realist theories and hyperrealist theories, but also a way to understand the difference between a real object and a hyperreal object. The realist theorists of hyperrealism (the theorists like Kripke and Wittgenstein who were committed to what I'll call "superrealism") reject the realist theory in the sense that they do not deny that some things are real. They simply claim that nothing could have a real property. A hyperrealist theorist, on the other hand, denies that something is real, but rather claims that it is neither a real thing (isn't a subject-object relation) nor a real property (isn't a property). To me, this appears to be a rather paradoxical conclusion, as it suggests that we are only ever dealing with objects of a property, but not objects of a subject-object relation, and that therefore we have no explanation of their properties.

In the objective realist's view, theoretical models that are set can share the way that the society governed by Kaptal is structured. In that sense, it is an adequate description of the society in the real world. Kaptal is a theory in terms of its way of acting. On the other hand, it is a theory, not necessarily an accurate description of reality. It is not, for instance, capable of providing a detailed description of the dynamics of the society in the real world. In that sense, it is a theory, in terms of its way of analyzing the phenomenon of social interaction, of social institutions, or the development of technology. That's what the objective realist is trying to do, and it is a theoretical model that is more or less true to the way the society works in reality. The objective realist thinks that this is a good description of the way the society works. It is a very different way of looking at things.

That the aspect of hyperreality, the mode of Kapitalismo-society, is linked to other conceptual systems is a basic premise of philosophical realism. It is also the basis for their metaphysics, a metaphysics which has a profound impact on the nature of metaphysics, the nature of objectivity, the nature of the meaning of the concepts 'reality' and 'reality' in an epistemology.

The relation between these conceptual systems, the relation between the theory of the existence of hyperreality and that of materialism, the relation between the theory of hyperreality and that of theism, the relation between these conceptual systems and the theory of causality, the relation between these conceptual systems and the notion of necessity are all connected in a very concrete and logical manner. The relationship of the theory of hyperreality to the notion of the absolute is a relation which is a consequence of the relation of the conceptual systems and the necessity of human cognition.

$a^3 = ac$

The phenomenal view of hyperreality is depicted by a conceptual system as such, a grid that is three dimensional. The grid is connected to a spatial network that extends from a single body (the centre of this network) to all surrounding bodies. The entire system is then depicted as a single hologram. The entire three dimensional hyperrealistic system therefore represents the entire visible universe.

The layered multidimensionality of Kapitalismo-society is mirrored by the structure of hyperreality and is an extension and projection of Kapitalismo-society. The Kapitalismo-society is the structure of hyperreality; hyperreality is defined as reality of the virtual of the virtual, the totality of the virtual. Kapitalismo is therefore "the totality of the virtual" and "the virtual in the totality of reality"; this is how the totality of Kapitalismo (hyperreality) is defined. The virtuality of the Kapitalismo- society is the totality of hyperreality.

The virtual is expressed as the totality of virtuality. In reality, the virtual is represented in a set of opposites; in the virtual, however, it can be expressed in any of its positions. When the virtual is represented in an oppositional manner, then the virtual is represented in a position of virtuality. If the virtual is represented in an opposing manner to reality, then the virtual is represented in a position of virtuality. Thus, the virtual in the virtuality of the universe is the totality of the virtual, i.e., of hyperreality.

The virtual is the totality of hyperreality; hyperreality is defined as reality of the virtual of the virtual, the totality of the virtual. The virtual is the totality of hyperreality.

Hyperreality depicts the objects of Kapital and their relationships to each other. The relationship between the Kapital and the objects of Kapital is also seen through the medium of the hyperreal.

There is no single meaning, but there are a few. The meanings are in a process of change.

The object is constantly changing in and out of its relation with the object of Kapital. The relationship between the object and Kapital is constantly changing.

The relation between the objects of Kapital and each other is changing. $a^3 + a^3 = a^3 + ac$. Entities, structures of layered multidimensionalities, are related to, and inherent within, other entities, structures of layered multidimensionalities, whose properties consist of the one ideal form of Kapital. For example, the form of the totality of an essence of an attribute of an entity of a structure of layered multidimensionalities, is constituted by the same form of Kapital. This form is a property of the entity of layered multidimensionalities, and it is inherent within the entity of layered multidimensionalities. Thus, the form of the totality of an essence of an attribute of an entity of a structure of layered multidimensionalities, is an essence of the entity of layered multidimensionalities.

Each form that emanates from the one ideal form make up the objects of Kapital which imitate a certain aspect of the ideal correspondence to the absolute sign of Kapital, an emanation from the hyperreal. These are a kind of self-similarity that can act as a mirror into the real, into the hyperreal or into an imaginary. It is at the point where a kind of ideal imitating is expressed that the imitating that produces the form of the object of Kapital. For example, the two-dimensional form of an object are self-similar to a finite form in relation to an infinite in relation to themselves and to the one real in relation to the whole. It is the imitating that is the real and the imitating that constitutes the real. This is the imitating and it is the imitating that will be the ideal object of a real that will produce the material of the Kapital in an attempt to reproduce the imitative that produces the self-similar form of the form that produces the imitative. The idea of imitating can be seen as the point where an attempt to reproduce the imitative that produces the imitative is realized and where the imitative is created in a kind of ideal reproduction. At this point the imitated that is in hyperreal is in an act of self-similarity to the ideal imitated or imitating. In other words, the self-similarity of the hyperreal object is of the kind that produces the imitative. The self-similarity of the imitated that is the object of hyperreal is the imitation. That is, it is that the form of the object that produces the imitating that acts on the imitative that produces the imitative is an imitation that, at its point of self-similarity, produces the imitative. As these appear to be distinct forms, the imitative and the imitating appear to be not real but ideal. That is, the imitating act is a kind of pure activity that must be self-similar to the imitative act and the imitating act is a kind of pure activity that must be imitated.

In this way, hyperreality does itself contain the society governed by Kapital's structures of layered multidimensionalities; Kapitalismo-society's interacting personalities.

This means that the structure of hyperreality is not that of a specific social society — like the Utopia of the Marxian Utopias and the Utopian Communism of the Left.

Rather, Kapitalismo-society's layers of interconnected multidimensionalities — as in their social-psychological manifestations — is the structure of a unique hyperreality-system of interdependent human beings. Thus, Kapitalismo-society is a specific, and not merely a parallel societal construction.

What does this mean? It means that Kapitalismo-society doesn't merely constitute the socio-psychological structure of the social society; it constitutes a specific socio- psychological system of layered psychodynamics. The layer that constitutes this system is the human psyche-spirit, whose manifestations appear in the layer of the world of the social mind. In other words, the human psyche-spirit's consciousness appears as its layers of interconnected multidimensionalities. This consciousness, being an interrelated layer of the socio-psychological system of consciousness, represents the most specific and differentiated socio-psychological systems of the socio-psychological development of the society that are the manifestations of hyperreality-systems.

$3a^3 = a^3 + ac$

These interacting personalities, Kapitalismo-society's layered multidimensionalities, are networked singularities which decode and recode the values of signs, signs in flux, exchanging them at nodal points of local networks to transmit an altered signal of the code to various other singularities. But the complexity of networks of complexities, singularities of networks, is at the centre of Kapitalismo's network code and its system of signification; it is the 'signality', the 'simultaneity' of Kapitalismo. Kapitalismo-society-network is the unique social entity within the complex system of signs. There are no other such social entities as are part of the Kapitalismo-society-network.

This is what critical theorist, Jean Baudrillard, calls 'social flows'. All of these networked singularities make up the society governed by Kapital's particular properties. In contrast to a strictly rational (non-networked) society, an empirical (networked) society is a society based upon social flows that allow a person to move back and forth among others and through others within these flows, all the time, so as to meet and interact with others within them, and to find and use commodities within them.

The social flows that constitute the society governed by Kapital are of a form we have called social network.

The hyperreal dimension contains the absolute sign, an emanation of the process of consumption, constituting its simulacrum, an algorithm for the reality of simulation. And as soon as you try to get the virtual image closer to the real, the latter escapes. At the level of the hyperreal, the simulacrum becomes a real thing, a living thing.

$3a^3 – 3ac = a^3 + ac – 3ac$

Hyperreality has no place in a singular dimension; one dimensional is not nodal yet it does still transmit a signal. So when we see a nodal point there is the sensation ofm being there.

It is not a singular point but, in an instance where the reference has a nodal point, it can be seen as such; the point must be defined. There is no reference without a nodal point. All real objects, no matter what they are or are not, are nodal points.

"In other words, there is no singularity, just a singularity, and no reference point."

There is no point within the universe, it is infinite. The singularity is a reference point; there is nothing but the singularity.

The singularity is an impossibility; it is a point, a point with nothing else than it, there is nothing

else but the singularity; there is no point within the infinite. There is only infinite singularity.

"...the singularity is a reference point..."

There is no reference point; there is only infinite singularity.

A social flow requires harmony and reciprosity. Kapitalismo-society's interacting personalities enlarge the simulated dimension when a critical mass of signs appreciate in value again altering the signal. An "open social flow," with social signifiers that "open themselves up to the gaze of other signs," becomes something that "invites the sign to penetrate through itself," which "invert[s] value, and become for that sign, a sign of the whole, of the value of itself." The social flow also has a "focal point," a place where the flows come together. In one sense, the focal point is the sign's "primary source," so that there is a "primary difference between the signifier and the signified".

A return to the multidimensional is a return to the nodal where social flows are unstable.

There is a tendency for social movements to become more and more radical over time as long as it is not directly confronted with a powerful force in the form of a powerful government. We need a counter-revolution in order to end this tendency and break the stranglehold that is made upon us by the dominant power. We need to end the state of fear and uncertainty that is imposed upon us by the ruling elite, by the ruling order, and by the capitalist state. The political and cultural situation we are in right now is what we need to create the next movement of social revolution. If we cannot create a counter-revolution today, then the future of our movement is in danger, as it has been in all previous movements. If we wait until the time is right, our movement will inevitably continue to be crushed by the forces of capitalism. The only way we can create the next revolution is to organize ourselves as the majority has always organized itself, by creating our own revolutionary movement that is not subordinated to the leadership of a few elites, but an autonomous unit that is led by those directly affected by the crisis.

The absolute sign of Kapital depreciates as the values inherent in the process of consumption also depreciate along with it. Consumption-reproduction relations are not only the result of a tendency of values to decay, but they are also inextricably connected with them. And the absolute decline of value may seem to represent the crisis. But we should do well to remember that the relative values of commodities depend on the development of the productivity of labour. And this development, if not accompanied by the growth of population, must be directly or indirectly responsible for the growth of relative values of commodities.

$3\ \{a^3 - ac\} = 1\ \{a^3 - ac\}$

The layers of Kapitalismo-society's multidimensionality are built upon its restructuring of reality, its changing shape within the simulated construct of hyperreality. From this comes the creation of hyperreality.

The creation of hyperreality, in our world, has become its most significant function. As it becomes the predominant form of its own existence, it becomes the sole basis of its self-awareness and also of its transformation into its own self. The first stage in its hyperreality is its hyper-reality, in which it is defined as the self-awareness it has become. It is defined as the hyperreality within a hyperreality that is defined as a hyperreality.

The shape of the structure exhibits active behaviour that is environmental, depending upon the symbolic exchange of Kapital, but also organizational, affected by the flux of signs emanating from the interior and floating upon the exterior. We cannot conceive of Kapital as an abstract, solid structure whose shape is formed by the exchange of signs which are a function of the physical world. Instead we may conceive of Kapital as an assemblage of signs, which are not forms of the physical world but the products of a symbolic exchange. In this case Kapital does not necessarily represent an actual physical structure. More precisely it would not be accurate to call the structure a concrete structure, since it would be a composition of various sorts of units, one or more of which may be a concrete structure. In this case, although Kapital is an abstraction, it can still be conceived as a concrete element, since its form cannot be constructed from pure forms of the physical world, which are simply given; this is, however, not necessarily so in the case of the abstract structure of Kapital, since it is itself an abstract thing.

Kapital is, then, an aggregate of units with form, but its concrete element is the flux of signs which is produced as a function of the structural form of Kapital. The concrete elements that constitute Kapital are not concrete objects but abstract forms. It is this flux of signs that constitute the materiality of the structure, and not the concrete object. But the materiality of the structure is to be conceived as the result of the form of Kapital, and that form is abstract. This abstract form has been given by the world.

Each sign is met by its equivalent sign at the nodal points of singularity within the grid multidimensionality; an economic valency of interchangeability. Sign is not a sign of the universe itself, but of the signifying mechanisms that have made it a form of existence. But then a form of existence itself is not a form of existence, but is itself a sign, the form of existence itself, which is not the form of existence as such. To put the matter another way: to make the sign is not to make the world (to which the sign signifies) but to make signs of that which is signified.

In the words of Jean Baudrillard: "This structure ... will no longer be directly bound to a more or less pre-assigned, pre-inventoried status, but but analyzed as an element of the social tactic {of Kapital}," whether individual or corporeal, "which in a larger structure may then coincide with other aspects" of what makes it total.

Again, if we say that the subject does not equate to the predicate then we can create a contradiction to retrace the lines of the logical syllogism. Once more, all we have to do is reverse the equation. Let us see how the reverse brings its own truth.

$$1\ \{ac + a^3\} \neq 3\ \{ac + a^3\}$$

Through a process of reorganization Kapitalismo-society, due to its artificiality, maintains the ability to deconstruct its environmental multidimensionality, transferring layers to other constituent structures, from the emanation of its centrality, reciprocated by the coding and recoding of signs at its exteriority. This is the method of the dialectical reversal of the dialectic to the dialectical opposite, from one of the two to the other, where the one is, by any other way, the other.

We have now to examine the dialectic, on the basis of the structure of the concept as "the negation of the negation," by means of the concept of crisis which is the "realization of the negation, in the form of the actual." In relation to these two concepts of the dialectic, we can see that the dialectic is a concept that is "perceived at the level of its own negation.” In order to do this we can look at the concepts of negation and of crisis. It is evident that negation is the negation of itself, and is therefore in the form of its negation, and consequently can be conceived only from the perspective of its negation and can thus be conceived with the dialectic as its negation. This is not to say that a crisis is not the movement towards an absolute negativity, but that it is not that movement, in the sense that it is not not the movement of the concept of negation, but of the concept of negation as negation. It is this very form of negation which constitutes the first and most essential point of the principle of crisis, and in this sense is "the realization of the negation, in the form of the actual."

It is impossible to conceive of any other structure other than the sign that Kapital is situated under. It can have no other base; there can be no other foundation than its being signified, since it is the sign that is signified. In other words, it is the sign that has signified, not it itself.

The above analysis reveals one fundamental difficulty. We have an object that is the "sign of itself" — but where does that sign reside? In essence, it appears as the object of discourse. We can only "translate" the object, but not "translate" discourse into the object.

To show this, we can take the example of the symbol in the above analysis: "If we think about the fact that the sign is the sign itself, we can conclude that a symbol is what has signified, the object that has signified. For example, the fact that the red circle is a circle cannot be thought about except as the act of symbolizing the fact that the red circle is a circle."

We could extend the analysis to all of language, of which the sign is one of the most fundamental

features, and then move on to other things such as language itself. But this is not enough. If we want to know where the sign resides, we must find the place where sign appears. We must trace its existence backwards from the object to the object's signifiedness, which does not mean going back to the object itself. It requires a method of tracing that includes the object and its objectification, as well as the object's signifiedness. What we would need is a method of tracing that does not go back to the object, but traces all the way from the object to its signifiedness and back again. To trace from the object to its signifiedness requires the object's objectification to have gone out of the object and into discourse (if we use the word "signification" with our usual meaning: it must be understood not as the act of making a sign that is signified, but as a signifier of the object itself; as the object and its signifier in the discourse, not just as a sign that is signified). The object's signifiedness has gone out of the object and into discourse. This is what an object is like in a particular discourse.

A valency of signs makes Kapital nodal. Its equivalence makes it equitable.

There is a further valency, the valency that is not found in any other valencies. And yet it can be said with assurance that the valency that is not found in any of the other valencies is the actual, absolute value. This is the absolute sign of Kapital (what has been called “the hidden hand”). It is a universal valency, a general valency, a valency that cannot be seen as a property attribute. It is not a property attribute. It is not a property attribute of any particular valency. It is not a property attribute of any valency. It is not a property attribute of any valency that is in the realm of valuation at all. And yet there it is.

This is the essence of the idea of the concept of value and what might be called value in its entirety.

Hyperreality is its totality, the network of nodal singularity, the flux of signs is the corporeality of Kapitalismo-society, its body, whilst personal exchange is contained at the level of its individuality.

It is no longer the material world, the real world of exchange between individuals, of production and consumption, but rather the exchange of the virtual totality between the individuals (as is true in real life) and of the material universe of exchange, of production, of the world of objects, for the network, which is the totality of its exchange. "The world of ideas" is the collective product of a network of exchange, the idea of exchange, the whole of exchange.

$3ac - ac + a^3 \neq 3ac + 3a^3$

We work under the assumption that knowledge of Kapital depends upon human and social constructs. Thus, what is not human is not knowledge of Kapital, which will not be human knowledge. However, we believe that social knowledge is crucial to the creation of knowledge for its own sake. We believe that knowledge can be created by humans only if humans have some understanding of those social

constructions that are the basis of that knowledge. And, indeed, social constructions are not only those human creations that are made in the image of human beings, that are created in the image of human beings; they are also those human creations that are not in the image of humans at all. The knowledge about human society that one gains through studies of art will be the knowledge that is of no value to one who has not learned about those social construction aspects of human existence that are also made by humans. Insofar as one can learn anything about them, it can only be through one's learning about other human beings, and so human social knowledge can only be acquired through that learning.

Kapital {becomes} the abstract object of its own contemplation. The contemplation of the abstract object of Kapital is the same contemplation that one has in the presence of the object. That is to say, it is identical with contemplation of the object, not any other contemplation of the object. In its own essence, contemplation of Kapital, which is Kapital, is all-pervasive; it is absolute contemplation. Kapital is the object of Kapital, without which contemplation of Kapital is not possible. The fact that the contemplation of Kapital is the same as contemplation of the abstract object of Kapital, that is to say, the contemplation of Kapital is the same as its contemplation of its object, is self-evident.

It has gained its own plenipotential construct from a combination of its network of social constructs.

Kapital belongs to the paradigm where the properties and relations contain copies of particular objects. In a more general sense, the properties of the world are copies of the properties of particular objects, which themselves are copies of the properties of particular objects. A world contains copies of the properties of a particular object which are not copies of the properties of a particular object which are copies of the properties of a particular object.

The particulars of Kapital, such as money, surplus, or value, for example, even extending to power and its symbol – that which masks the ephemeral – participate in its form. The "value" of money, of the means of production, of power – to be precise the value of the production process – cannot be conceived in concrete form; each of these things can only be conceived as a category. In the form of an act, the idea of value, thus abstract, is the self-subsisting abstraction of a particular phenomenon which is abstractly itself. In the form of an act, the self-subsistence of money, of a production process, and of power, becomes its substance.

In the abstract, the act of exchange takes the form of a moment. As such, it stands at the crossroads of value, of the commodity, of the wage, and of production, where it can be apprehended as a totality. In this totality, it is, as value, a product of value.

Material Kapital is merely a copy of ideal Kapital; everything invested in the ideal can be manifested in the real, a reality of materiality descending from ideality, the storehouse of hyperreality,

where Kapital is ever-present but its forms are transitory, moving along from copy-to-copy. What is in flux must become fixed and what is fixed must go into flux; one whole cycle of ideal Kapital {becoming} material and once again returning to the ethereal. There is no other form of production. It is the eternal flux; nothing ever ceases to be; its movement ceaselessly flows back. The idea of the productive forces as an essential property of all that exists is dead. What is in flux never is. Everything is in flux but never is. It cannot be that productive forces become material and that they are in matter; both forms of flux must go into flux. It cannot be that the movement becomes material, that the productive forces are in matter; both forms of flux must go into flux.

Representation recedes directly; the intermediary draws away from actuality. It is an expression of its real character and not something to be explained. The expression is there and so is the thing. All things in themselves are there in their own nature, as well as the thing. In their essence the two are one. There is no intermediate between them. Neither one can exist without the other. Both are indivisible and each needs to exist by itself. The intermediary cannot separate from the thing but can only draw its forms from it; it cannot be reduced to it, it cannot be reduced to it in its actuality. It does not represent nor can it represent. The intermediary can only be understood and judged by the thing, and only this by itself.

The thing is the same with its own manifestation; hence the thing cannot be regarded as a thing, nor must it be: the mediation will never be, because there is never a thing. A thing is it that is revealed; what it reveals is the thing, and the thing itself cannot be revealed. It is like the moon that moves from west to east in the heavens: no one knows what he sees, and what he does not see cannot be known. A thing cannot be known. The mediation as such is always a thing; it is a revelation itself. It is never a thing, it is the mediator. Thus it is clear that the mediated being is a thing. Now the mediation, the mediation, does not exist; it must be something. It is therefore something that is the mediator between the mediated being and itself. It cannot be a mediator, since there cannot be mediation between the mediation and itself. The mediation is the thing; but what is the mediation cannot be a thing. The mediated being is the mediator and its being is its mediated being. The mediation is a mediated being; and the mediation is itself a mediator. The mediated being is the mediator and its being is its mediated being. Its being is the mediation; and its being is mediated.

The spectacle of mediation accumulates an immensity of production under the condition of domination. We see it only through a certain view, a certain frame of mind which renders the production of a whole new series of relations impossible, but one which produces the conditions of reproduction of a whole new series of forms of power.

There is now for us the material basis of such a relation as the relationship between the capitalist and the worker. The relationship between these two, which is now already the relationship of private capital (the relation of the merchant to the capitalist), is already in the course of its development an independent form of production, of a series of new relations. With this, however, arises another relation, which does not in the least depend on private capital, a new relation between the capitalist and the capitalist. The capitalist's relation to the worker, therefore, can never in any circumstance be separated

from that between the capitalist and the capitalist. The capitalist's relation to the worker depends on that which is related to the capitalist by the worker. And the worker, in fact, is in turn dependent on that which is related to him by the capitalist.

It is already true that the relations of production are relations of exploitation, and therefore relations in which the relations of power must appear as the relations of exploitation, as the relations of the subjugation of the proletariat to the capitalist, or, to say the other way round, as the relations of domination and enslavement of the proletariat. The worker has not only his productive relations, but also his relations of exploitation and subjugation.

The worker therefore is for us an exploited and subjugated person. All his other relations, all his other relations of power, relations of production, relations of the capitalist who must sell in order to pay the worker, in such a sense as the worker can sell in order to pay the capitalist.

The wage worker is the worker of the relations of production. He is, therefore, an alienated person, an exploited person. He is for us a person whose relation to the world and to his fellow men, who is determined by his relation to production and to the relation of power which is determined by production, by exploitation and subjugation. But this is not the only case. And if we look further we can see that in this particular case the relation of domination is also determined by the relations of production. If the relation of domination can be determined in the same way as production is determined, then this determination cannot in any manner be the case with the relation of domination.

Socialism coexists with the production of the commodity; {C}. Kapital {K}, abstractly, is the commodity. {K} is the abstract product of labour, and {C} is the abstract product of industry, or production. The "relations of production" are then, the relationship which exists between the two products. Therefore, as it cannot be any other way, the relations of production cannot be "relations of exchange."

This is the standpoint of bourgeois economy; that is, bourgeois society is the production of commodities. "Socialism" then is only the synthesis of these two aspects of capitalism. It is the society where the "social relations of production" have been superseded.

All these different forms of the mode of production were developed simultaneously under primitive society; however, all these forms were only differentiated. In the last stage of the development of this mode of production, the mode of production which is now being superseded is developed further still. Now all these different forms of the mode of production were developed in a single sphere of the productive forces; now, however, they are developed in two different spheres.

{K}, the product, therefore represents capital; the commodity represents labour. {C} is the abstract

product, the abstract form of labour. The two forms of the mode of production are therefore merely abstract forms; now they are both abstract forms, abstract and concrete forms of labour. They are, therefore, the products of a single sphere of the productive forces, the sphere which is not only differentiated from the rest of the productive forces, but now has its own distinct sphere of the productive forces; the sphere of abstract labour, and therefore of surplus labour.

The society governed by Kapital is a "social formation in which the presence of commodity production reflects the struggle within the bureaucracy and between the bureaucracy and the proletariat."[1]

[†The workers who produce commodities are] only elements of the [society].

[1]. Gillette, C./Raiklin, E. (1988) "The Nature of Contemporary Soviet Commodity Production."International Journal of Social Economics, Vol. 15, No. 516; p. 65.

Victor Riesel writes from 1970 concerning wage labour, portraying the immiseration of the Kansas City labourers union of unskilled workers. Citizen Riesel uses the term proletarian explicitly, a term not anachronistic to 1970. Citizen Riesel writes from a time when strikes in The United States of America spanned across 22 states. Rather than the mobilization of the sickle and the hammer, Citizen Riesel's comrades lay down their arms. America's "endemic rebels," according to Citizen Riesel, redistribute the capital of their expropriation by means of the strike. George Shultz and then-president Richard Nixon author the apology of capital's representation. The proletarian, the immiseration, the expropriation. Citizen Riesel assigns power to the radicalism of rebellion with a juxtaposed view of an establishment that considers the strike to be "militant."2

In a 1970's America, those who built the structures owned the houses whilst those who did the talk wore the trousers, the labourers were the lower classes remaining expropriated and immiserated in their masses.

A rise in wages means a rise in commodity exchange value which has lead to a rise in the number of bureaucrats serving the bureaucracy that upholds capitalist domination. If each and every one who considered themselves a bureaucrat, thereby recognizing themselves as the proletariat – Citizen Smith addresses ye, o people of the telephone call centre, the mill worker, the night-shift shelf filler – and walked out «en masse» on bank holiday Monday in the month of May then each and every one of us would get their own way, put it to a vote, let each and every one have their say.

That is what the society governed by Kapital does.

The collectivity, extending to all members of the commonality, share a belief-system brought about by cohesion. Between individuals consensus is established. “At the same time, their voluntary consensus links up with a coercion imposed upon them 'from within' – that is, by the collectivity greater than their sum.”3 Conscience collective describes the process of coercion by consensus. “Or, to reformulate, conscience collective is the norms, constraints, moral or religious sentiments, and all manner of symbolic representation that express a society and legitimate both its institutions and the actual behaviour of the people in it.”

°There must be something wrong with society if I'm behaving badly° thinks Citizen Smith.

The freedom to make choices falls under the illusion of external forces that nullify any determination of individual behaviour. Depressions mark the oscillations of liberal culture, the very thing that determines our behaviour, liberal culture. Material circumstances delimit the determinations that give us real choices.4

“Consciousness of the material origins of culture and its relation to material progress, the history of the material struggle of classes is disprivileged. This favours an appeal to 'man's history' in which the unified subject 'man' has progressed. It is 'in our day' that this progress is said to be challenged.”5

[2] Riesel, V. (1970) "Nation Disdains Much Authority." Rome News-Tribune, Jun. 23.

[3] Shevtsova, M. (1989) “The Sociology of the Theatre.” New Theatre Quarterly, Vol. 5, No. 18; p.182.

[4] Wallis, M. (1994) “Pageantry and the Popular Front: Ideological Production in the 'Thirties'.”New Theatre Quarterly, Vol. 10, No. 38; p.140.

[5] Ibid., 141.

A recovery of unity, from which streams commodity, merges aspects detached from reality as images.

In contrast to this, the commodity is that which is separated from reality as image and is itself the form of alienation from reality.

This form itself is the separation from reality, and the commodity is thus alienation itself.

In other words, what appears as the form of a separation from reality, such as commodity, is the form of the very alienation from reality it is the form of; that is, it is the very thing it is separated from, is abstracted from, and separated from.

It is therefore not that the commodity, itself, appears as the form of a separation from reality; rather, it is the very thing that is separated from reality as separation and abstracted from reality as abstraction itself, which in and of itself abstracts itself from reality.

This abstraction, or rather the abstraction of the world commodity, is the opposite of the commodity itself as the form of separation from reality.

The commodity is the separation from reality, in and of itself, as abstraction, the abstract and the formless.

The commodity itself, abstracted from reality as abstraction, is the formless, not as separate from reality, but as separation from reality in and of itself.

Thus it is a separate form of alienation, that is, it is the opposite of the separation from reality as separation and separation from reality as abstracted from reality.

With the formless itself as separation and abstraction the commodity, as the separation from reality as separation, is alienation.

The formless itself is the opposite of the commodity as the form of separation from reality.

The formless itself is the formless: all forms are the formless.

The formless as separation from reality and abstraction from reality is the opposite of the commodity, as alienation from reality as separation and abstraction from reality.

The view of this world of unity regroups reality looking back on itself fragmentedly. It is a view of the world like the view of an artist who had finished a painting, and was considering his first work of art, and then suddenly saw his work, and now realized that it had actually been done two years earlier.

There is an apparent conflict in the view of this world of unity. The idea of an "other" to our "other" may seem to negate the existence of the one, of the self. The "other" to the self is this self. And if the self is not a separate unity with a "other" to it, then what is the "other"? We ourselves seem to have come to identify the other as ourselves. So how can the one be the other? This world of unity, as it regards itself, is

seen in the context of a "triad" of "selves," a "twin" of "selves."

The unity in this view is a kind of unity in which the self of our "other," the self in which we "other" ourselves, is separate from the self which we ourselves belong to. This idea seems contradictory. But there is a way of thinking in which the two views are seen to coincide, in which we see the self which "other" ourselves as in some way "other" to the self which is "self." This is the perspective of a philosopher, which may seem to make this the "ideal" view of the self. But it does not.

Let's consider some of the key terms: self, self, other, and others. Let's look at them as "self" and "other." The self is identified as the self of another. The self is the "other." The "self" is identified with the "other." But what does "self" mean?

A self is an attribute of the self which belongs to a "self." So we are talking about self-other. But what is the "other?" We have said before that the others are part of our "self."

We now know that the "self" is also part of the "other."

Images that autonomize worlds, through this fragmentation process, evolve these worlds of images through the specialization of their appendages. The image may be represented by multiple appendages which vary in their structure. The first of these appendages is the central image, with its head and mouth. The central image may represent the world, or even the entirety of the world (the world is said to be the whole, or world totality). The other appendages are the appendages of the appendages: the appendages of the image, the appendages of the image's head, the appendages of the image's mouth, the appendages of the image's central image.

The movement of autonomy is inverted concretely to produce the totality of the spectacle of mediation. That is to say, the totality of the spectacle is reduced to a point of total mediation; here, the totality of this totality of mediation is inverted to a point of total mediation, and that point is the "unified totality of self-movement" itself.

In the "disintegration" of capitalism, the moment of the totality of self-movement is produced within the capitalist totality as a totality of self-movement. Capitalism itself is a mediation of this moment of totality. As a "totally constituted mediation," the capitalist totality is in itself mediated. Capitalism produces the totality of the spectacle of the mediation of self-movement.

The totality of the spectator.

The "self-movement" of capital is its own movement of self-movement.

Capital is a "totally constituted mediation" that is mediated through capital itself. The world is a totality of total mediation. “The capitalist economy represents a union of the material-technological process and its social forms, i.e. the totality of production relations among people.”1

Does Charles Levinson, writing from the same era as Victor Riesel, an era in which Citizen Smith fondly remembers by the apparel of the bellbottom trouser, make a socialist or conservative move when he states that “authoritarian regimes” become more abundant “through the influence of big western companies and groups” by leaving it open to doubt?2 Citizen Levinson reiterates what has become an adage of the contemporary age in the sentiments that “a few people at the top” subjugate the populations beneath them, pursuing greed through commercial empire-building and they do this because of their materialist background, one that has been ideologically reinforced by capital, capital being institutional; Kapital, the institutional being!

International trade was the one thing that state communism had to forego: the output of its internal production was unsustainable to its internal consumption. Neoliberal economies by their very abundance stifle the abundance of developing economies by flooding them with an inflated exchange value which alters the exchange rate of global capital thereby making commerce unsustainable.3

Citizen Levinson tells us of how “{i}n the United States, the Dartmouth Group {had} been studying for a long time how to overcome the obstacles in the way of exploiting the gold mine represented by Eastern Europe.”4 When capital becomes institutional it becomes more-and-more effective at exploiting people. Now Kapital even owns the Ruble even though there is no official symbol!

Citizen Levinson explains how in the mid-1960's the International Basic Economy Corporation took care of the interests of Standard Oil by colonizing, a process to which Citizen Levinson goes referring to as the white man civilizing, by colonizing communist states with the apparatuses of Kapital so that Kapital could extract capital for the lowest price of labour possible. According to Citizen Levinson, Europe was a breeding ground for subsidiary activity by firms that needed to hide the volume of their transactions, all in the name of higher profits, and all this at a time when the war in Vietnam needed an anti-communist line. A suitable distraction. War in one direction, in the other, extraction. Not backed by the collateral of treasury, vis-a-vis, gold, remunerations to the communist countries could be made at the lowest price.

Guises were crucial to advisors. By 1970, 900 special partnerships existed that fused “anti-communist capitalist enterprise {with} anti-capitalist state organization”5 - amazing how overseas trade can oversee the affairs of states abroad. Yet, according to Citizen Levinson, the doublethink of this ideology in the undertaking of business relations led to richer profits, in the economies of motors,

chemicals, and rubber. The communist hypothesis cannot call its dialectical materialism ideological doublethink by its very opposition.

Citizen Levinson describes Kapital's machinery perfectly: "{T}he western firm produces knowledge, capital and technology, and the eastern partner the work force, premises, energy and primary materials. In order to recover its investments and secure a profit, the western firm takes on the worldwide marketing of the part set aside for export, and makes its profit on what is sold abroad."6

Citizen Levinson tells us that the need for a strengthening of commercial ties between Russia and America led to an end for the Vietnam conflict. The irony is, that the firm General Dynamics, the main armament supplier for the Vietnam war, in the 1970's "signed a technical agreement with the Russians which may be expressed in the terms of manufacture of its products in the Soviet Union and their subsequent export."7 Same old story: manufacture cheap labour. Whether the Soviet Union would then arm a state that was antagonistic towards The United States is a question of Kapital's ultimate competition.

Corporations such as General Motors and certain Texas oil companies ended The Cold War with their contracts long before the fall of the Berlin Wall. That's the neoliberal rubric for international trade: keep import tariffs low and export tariffs high. Soviet leaders, Citizen Levinson aptly tells us, considered it important for their economy to acquire Kapital's technology; it didn't have to come with the appendage of a doctrinal ideology. This was left as a trade secret – perhaps communism blinded by the ideology of the proletariat it so wanted to abolish – within the cabal that is the very Kapital.

Authoritarian regimes become more abundant, "under which the rights of individuals or the community as a whole are not of paramount consideration{.}" It's not that the Eastern European countries of the Bloc were ever liberated from communism before this event took place within history but that they were already owned by the multinationals by 1970. The multinationals' participation in the economy subtracts from democracy, forms a democracy that is exclusionary, and reduces the abundance of any developing economy. If, as Citizen Levinson says, that "{r}unning a business efficiently and at a profit is not an activity which concerns itself with all the complications involved in the question of civil and human rights,"8 then, the state legislatory body should become separated from the economy.

[1] Kicillof, A. & Starosta, G. (2007) "On Materiality and Social Form." Historical Materialism, Vol. 15, No. 3; p.12.

[2] Levinson, C. (1974) "Multinationals crusade in communist countries." The Montreal Gazette, Feb. 13.

[3] (p x i = wp x i / e): price multiplied by investment equals world-price multiplied by investment over the exchange rate.

[4] Levinson, C. Op. Cit.

[5] Ibid.

[6] Ibid.

[7] Ibid.

[8] Ibid.

The unification of the society governed by Kapital and the division of the society governed by Kapital happens simultaneously through the presentation of the spectacle of mediation. Both the "social" and the "private" are mediated by a common representation of the commodity, the commodity as fetish. The spectacle is constituted by the presentation of the commodity, but it can become "social" only through the presentation of a commodity, and the presentation of the commodity to be commodified. The commodity appears as the fetish in order to make the public free. This social freedom, made possible through the presentation of commodity as fetish, also coincides with the self-liberation of the commodity, the social nature of commodities in themselves as commodities, and the self-liberation of the commodity, the commodity as commodity.

The transition from the spectacle to the commodity is always, from the commodity to the social and from the "private" to the public. All the forms of the private are in common with the social. In each, the fetish of money is present as a social mediation, as the representation of the commodity as fetish, and the representation of the commodity as fetish. The separation of the private from the public is always, from the "private" to the "public." All the forms of the private are in common with the public.

Capital is presented as commodity as fetish, as the abstract representation of a quantity of money, of commodities. All the "private" as the social is in common with the "public." Therefore, all the forms of the private are in common with the public. Therefore, all the forms of the private are in common with the public.

The commodity of money as fetish appears as the abstract representation of a quantity of money, of commodities. In order to make money as fetish appear as something that belongs to the state, as something that belongs to the ruling classes, it must appear to be the social manifestation of a quantity of money, a quantity of commodities. The presentation of this social manifestation in the form of the commodity shows that commodities are only abstract forms of a given quantity of money. What the presentation of this abstraction as the abstract representation of a quantity of money as commodity shows, is that it is only a "representation" of this quantity of money.

The commodity as the abstract representation of a quantity of money as commodity appears as the abstract representation of a quantity of money, of commodities. In order to make this abstraction appear as something that belongs to the ruling classes, as something that belongs to the state, as something that belongs to the ruling classes, it must appear to be the social manifestation of a quantity of money, a quantity of commodities. What the presentation of this abstraction as the abstract representation of a quantity of money as commodity shows, is that it is only a "representation" of this quantity of money.

The abstract commodity as fetish shows that in reality, in reality, in reality, the abstract sum of individual social phenomena that is money does not come into being as the social manifestation of a quantity of money, a quantity of commodities, but only as the abstract.

The consciousness of {its} - the society governed by Kapital or the spectacle? - of its vision, or point of focality, guides the society governed by Kapital. But the moment that the momentary vision which is itself a movement and so the society in movement is taken over by this consciousness, society, like the commodity, begins to function at the moment of its disappearance, because in order to exist, the moment of this movement must be superseded. The momentary vision, by which I mean a consciousness with an aim, disappears as a world, as an object for thought.

The spectacle and its function, its goal, thus disappear as a movement of society, just as this movement necessarily produces in itself its own objective conditions of existence, just as the commodity must be replaced in order to maintain itself.

The society which is the objective condition of its existence is the totality of the society - this totality whose dissolution is the dissolution of society - the unity of the society governed by the commodity and the society governed by the consciousness of Kapital.

A consciousness of falsity and delusion enters the domain of reality separating us universally. This is why this is seen to be the true religion of the world-in-the-world. This is also the reason why these religions are all of the world-in-the-world. This is the true religion of the world.

The reality behind reality is that this is not real and there is no reality. It is one-in- many. This is that which is beyond a religion, beyond spirituality, beyond life and yet still of the world in the world.

The concrete activities of people in the material-technical production process of Kapital – material, technical, digital - presupposes concrete production relations among people, and vice versa. The essence of capital is that it exists only in the abstract world, the real-world – the objectifying sociality. Only the capitalist economy is real, only the social reality of a society can be expressed in the capital relation, and in fact this social relationship – for a given level of material and technical development of a society, from that of the first stage, to the second and third stage – can only represent the development of the material-technical relations in the world of the commodity, and as such, it is the relation of the material and technical production to each other, between people.

This relation is the basic relation between people. All other relations of production and relations of consumption of people are only external relations of relation between commodities, without the capital

relation itself. All social activities within a given society (i.e. without the contradiction in the social relations) cannot be expressed in the capital relation, since they are only relations of relation between commodities which the capitalists themselves produce and consume. They cannot be expressed as relations between people since they cannot be represented in the social world (on the world of the commodity, and this with the commodity as their material) without the commodity as its material. All activities of people in the material-technical production of a society can only be expressed as social relations between people in the commodity, and as such, they are relations of relation between people; that is, they are the relation of the product of the material and technical production of a society governed by Kapital.

"{T}he unintended consequences {that derive} from the dimension of social transformation ... produces ... {a} multi-linear character of {transformation} of the sovereignty {of the people}."1

Citizen Anonymous writes to us from 1970, a time when Leftists celebrated the victory of Sirimavo Bandaranaike in Colombo, Ceylon, but in the rampage speaks of the incident of a policeman losing his life. The return to power of the woman premier signified violent upheavals, so entrenched are the neoliberals, that they cannot concede ground without placing private mercenaries – no union to protect them or the ephemeral canvas of temporary state power either – the neoliberals cannot concede ground without placing private mercenaries upon it.

Bandaranaike's programme of 'Free Rice for All' gave her and her Socialist- Communist United Front a 73% majority in a democratically elected parliamentary system. The previous leader, Dudley Senanayake, could only just scrape 1% in the newly formed body. Russia considered it a victory for 'progressive regimes'.

The interests of peace and democracy require transformation socially, a radical new policy towards socialist sovereignty to strengthen societal progression. Citizen Anonymous tell us that "{t}he {Soviet} Communist party newspaper Pravda ... commented that 'the returns of the elections {were} evidence that the peoples of Asian countries reject the imperialist policy of setting Asians against Asains,"2 the legacy of which can be seen today in the relationship between North and South Korea.

[1] Shilliam, R. (2006) "What about Marcus Garvey?"Review of International Studies, Vol. 32, No. 3; p.384.

[2] Citizen Anonymous (1970) "Policeman killed in Ceylon violence." Palm Beach Post, May 30.

The method of confirmation, the conclusion of thought's refutation, here by this mode of philosophical abstraction, not forgotten, is that the historical action is the historical demonstration of the historical proletarian.

The historical action of the proletariat consists of a series of revolutionary uprisings throughout all regions and nations, a number of actions of insurrection, an insurrection that takes place in the most remote regions, in some remote districts, in the interior of the country. The historical determination of the action, of the revolution, is to be found in that of the proletariat that develops during its historical development, in the specific historical period that in which it develops.

In our epoch there are two periods in which the development of the proletariat takes place. There are first two epochs in which the proletariat develops in the sphere of the economy. Here it becomes conscious of its social powers in its relation to the capitalist mode of production and the political power of the bourgeoisie in general. There are second epochs, that is, in which the revolution develops in the sphere of the ideological sphere. Here the consciousness of the proletariat reaches the same stage as the consciousness of the peasantry in general, to that stage in which the proletariat has taken over the whole of political life. There is still another epoch, in which the proletariat develops in the sphere of culture. This is the stage in which the proletariat becomes conscious of its economic and political powers in connection with the other powers of society.

The revolution in the political sphere is the culmination of the revolution in the sphere of the economic movement. It takes place in the particular political period in which the revolution develops. Its first act, the seizure of power, in the particular political period, is the seizure of power in the realm of ideology. Hence, in its historical development, the revolution in the sphere of ideology is different from that of the economic, that is, from that of the political.

Thus, when the proletariat takes power in the sphere of ideology and begins to develop it in the sphere of the economic, this implies that it begins to develop it in the sphere of the political. This is the decisive reason why the capitalist mode of production is not a proletarian mode of production. The contradiction between the material and the ideological being of society is not an economic contradiction. This contradiction is not the contradiction between the two social being of society; it is a political contradiction, one in which the revolutionary proletarian party assumes the function of taking over political power from the bourgeoisie.

In order for the revolution in the sphere of ideology to progress, the proletariat must assume power in the political sphere as a class, in that sphere as a class.

This world in its totality operates via the consciousness of its historicity, nothing less than revolutionary, revolutionary proletarian practice; its praxis salvaging its historical axis. The communist project is in part the recognition of the dialectical dialectic that constitutes capitalism: the revolutionary process of the destruction of the bourgeoisie by the proletariat, i.e., the historical process through which history is a whole and in which it itself does not have any substance. Insofar as this process is not grasped historically but grasped merely abstractly in terms of its 'historical necessity', it is simply the history of a

particular process (the economic process) and the history of one particular class (the proletariat). This is to posit a particular historical process without class, without the proletariat as a class (a history in the abstract) and without any class struggle or class struggle as such (an historical abstract). In the communist process we get no class struggles, no class history and consequently no history. In fact the only history which can be said to exist in the communist mode of production is simply this abstract, abstract history, and for that reason communism itself has no determinate historical substance and thus also does not have a historically determinate subject.

This particular historical dialectic is precisely that of the destruction of the bourgeoisie by the proletariat. This was the historical determinateness of the proletarian class process from the outset, when in its self-prescribed historical necessity it began, in its proletarian historical destiny, to destroy the bourgeoisie. What does this mean? Nothing more, nothing less. This historic determinateness of the proletarian class process is nothing more and nothing less than the historical determination of the proletariat as the class which will abolish the bourgeoisie. This determination of the proletariat as the class which will abolish the bourgeoisie in its self-prescribed historical destiny is at the same time the historical determinateness of this historical epoch as a historical epoch.

Thus the historical determinateness of the revolutionary class, the historical determinateness of the proletariat as the class which will abolish the bourgeoisie, is the historical determinateness of the revolutionary class as an historically determinate class.

“{I}n order for the proletariat to become the new 'producer class' it {has} to equal and indeed surpass capitalism's formidable organizational capacity, not only in production, but in all its revolutionary structures.”1

So, private property remains subject to ownership but membership, membership of a public body, solely, belongs to the proletariat corporeally; the means of production cannot be owned by the agents of corporate commerciality. We have to relinquish this idea that capital is private. Kapital is ephemeral.

To negate the negation, to see power as ephemeral, forms a major part of the project of our commons. So, if power deludes the viewer of its form through its symbol then the question remains for those mounting a challenge as to how to co-opt or remove the symbol to reveal the vacuum that lies behind it, in order to fill it.

Citizen Anonymous, who writes to us from 1978, explains how, just three years earlier “in 1975, at United Aircraft near Montreal, workers were savagely beaten by a pack of police, dragged before the courts and thrown into prison for the crime of having struggled to keep their union. Or again, at Robin Hood in 1977 private militia shot at workers whose only crime was refusing the wage freeze.”2So, it begs the question as to whether the proletariat should have its own public militia, considering that it appears

acceptable for the ruling class to deploy violence to attain their ends - why should it be any different for the working class? "Wherever the workers stand up and resist the bourgeoisie and its State," writes Citizen Anonymous, "they must confront the arsenal of repressive instruments by which the bourgeoisie exercises its dictatorship against them."3

Citizen Anonymous, writing for the Leftist periodical, En Lutte, tells us that, in 1978, the Draft Program of the Canadian proletariat took a hardline militant view, by writing that "the program specifies that the party of the proletariat has the task of arming the masses to face reactionary violence and to guarantee the victory of the revolution in any insurrectional situation."4

Citizen Anonymous contrasts this by explaining that the Communist Party of Canada stated that the working class could "carry out the transition to socialism without a civil war."5 Citizen Anonymous ascribes the initiation of this attitude of pacification to Krushchev and the Soviet revisionists who saw parliament as the arena through which the working class could revolutionize the State but also acknowledges the contradiction in this since judges, generals, police and high- placed civil servants would remain. So, on the one hand lies a proletariat as part of a military organization and on the other participating in a "strategy of open conciliation..." The working class as a massive body have their opposite and their opposite is hegemony. Why should it matter if either side is military? The equation is simple, if both sides are armed then the side with the greater majority prevails, no matter what the arsenal entails.

Citizen Anonymous writes that "the Draft Program clearly affirms, it's not a question of arming a few individuals or only the vanguard elements of the working class, but rather, the broad masses under the leadership of the proletarian party."6This same Draft Program, from 1978, saw socialist revolution in Canada as necessitating the arming of the masses.

[1] McNally, M. (2008) "The Organization of Balance and Equilibrium in Gramsci's Hegemony." History of Political Thought, Vol. 29, No. 4; p.666.

[2] Citizen Anonymous (1978) "Can we achieve socialism without making revolution, without arming the masses?" En Lutte, May 11.

[3] Ibid.

[4] Ibid.

[5] Ibid.

[6] Ibid.

The praxis of the transition to socialism has the apporpriate form of assuming the terrain of the historical, it does not abandon the praxis of ideas that recognize the historical subject of the proletariat. And the idea that the transition to socialism has the apporpriate form of the realization of socialism does not

abandon the idea that the proletariat has an idea that constitutes the apporpriate praxi. Rather, in the historical praxi there is not one that merely is expressed but also constitutes the apporpriate praxi and that is the universal idea of the proletariat. To speak of the socialist praxi is not to speak of the abolition of the capitalist mode of production and the socialist mode of production but rather to speak of a praxi which in the course of the transformation of the mode of production becomes the universal praxi of the social revolution of the proletariat. This universal idea of the proletariat is not an idea in which all the various types of proletarians have an idea, but rather the universal idea of the socialist proletarian. The transformation of the mode of production is not to speak of the abolition of the proletarian mode of production, but rather of the universality of the revolutionary transformation of the mode of production. Therefore, to speak of the transformation of the mode of production is not to speak of the abolition of capitalism, but rather to speak of the transformation of the revolution. In the course of the transformation of the mode of production, in the course of the transformation of the mode of production, the universal ideas of the proletarian become the universal ideas of the revolutionary revolution. This universal idea of the revolutionary revolution is not a new idea, it is a universal idea of the revolution.

"{T}he crucial character of the transition to socialism is not that it is a change in the economic base but that it is a revolutionary change in the relation of base to

superstructure."1

Charles R. Smith, writing to us from 1974, explains the nature of this superstructure, that it is the "socialist ... {l}iterature and art ... which serves {the economic} base{.}"2 State communism in China, from the time when Citizen Smith writes, had the bureaucratic agency, the New China News Agency, to mediate its spectacle's transmission. Where state communism is primarily concerned with propaganda versus censorship, the society governed by Kapital is concerned with the mediation of consumption. 'This is what you shouldn't consume,' says the spectacle of mediation in its red beret, whilst, 'this is what you shall consume,' says the spectacle of mediation in its blue necktie.

Citizen Smith tells us: "the People's Daily and Red Flag Magazine, the party's theoretical journal ... {led a} criticism campaign against the ancient sage Confucius," proving that the censorship of art in the communist state of China had reached the same proportions as Plato's republic. The question of art toeing the party line was raised by Chu Lan, "believed to be the pseudonym of an important party official ... with particular emphasis on who should be portrayed as heroes." What is feared by these iconoclasts? It is the "omnipotence of simulacra ... and the destructive, annihilating truth that they allow to appear – from this came their urge to destroy the images."3 Chairman Mao replaces Confucius in the temple for the sole purpose of changing the canon.

Citizen Smith reports Chu Lan as saying that the literature and art of state communism, which form part of the superstructure of state communism, are not in harmony with the socialist economic base they serve. Could the same be said for the society governed by Kapital? What is its harmony? T.V. Tele-visual, talking virtually. Division and separation, universally. Universally: digitally.

[1] MacIntyre, cited in Blackledge, P. (2005) "Freedom, Desire and Revolution." History of Political Thought, Vol. 26, No. 4; p.704.

[2] Smith, C. R. (1974) "Chinese Art Doesn't Toe The Party Line." Ludington Daily News, Sep. 17.

[3] Baudrillard, J. (1994) Simulacra & Simulation. Trans. Sheila Faria Glaser. Ann Arbor: The University of Michigan Press; p.4.

The society governed by Kapital's omnipresent falsifications serve as the basis for unrealistic authoritarian planning, its industrial production proves superior to its bureaucracy, but its "bureaucracy cannot resolve the question of agriculture..."1 The beginning of labour is marked by the end of a contentless freedom, the end of idlety, when agriculture becomes sedentary, confined within a locality by the industry of the society governed by Kapital, confined to "the repetition of {the sequence of activity}."2 Cyclical time, based on the rhythm of the seasons, governs the agrarians and their productions. "Eternity is within this time, it is the return of the same here on earth."3 Without cyclical time, we are subjected to the movement of capital rather than the migration of people. The latter economy is more sustainable.

Bryan Silcock writes to us from 1975 to describe agrarian revolution, a "so-called green revolution ... that {can} produce enormous yields in response to massive applications of nitrogenous fertilizers."4 Citizen Silcock goes on to explain that the fertilizers are "beyond the means of many peasant farmers in developing countries."5 Citizen Silcock is looking for a "transformation in agriculture comparable in importance to {a} 'green revolution'{.}" Agrarian, proletarian, revolution. What the society governed by Kapital provides is a possibility.

°How does the society governed by Kapital feed me?° wonders Citizen Smith.

Citizen Silcock provides the answer: through the acquisition of the scientific knowledge that grass bacteria are able to alter their atmospheric conditions for growth rather than relying entirely on the soil. So, the lesson is simple – maybe the message prophetic – that when the system has appeared to have exhausted all its natural resources, it begins to adapt by colonizing outer space and create the conditions there to thrive. "There would be no such obstacle," writes Citizen Silcock, "to the introduction of cereals able to 'fix atmospheric nitrogen.'" So, we see that the society governed by Kapital also has the ability to modify its own atmosphere to produce better growth conditions.

Citizen Silcock explains that "{l}egumes fix nitrogen with the help of bacteria of the Rhizobum genus, which form conspicuous nodules on the roots."6 Alongside this thinking "Deleuze and Guattari offer a decentered and multiplicitous thinking which they call rhizomatic. The rhizome," according to Postmodern Anarchist commentator Lewis Call, "is a nonhierarchical, centerless mode of organization."7 Nothing in this pandimensional multiverse is unrelated to the centre, or hierarchy for that matter. The 'radicle' - part of a plant embryo that develops into the primary root – is related to the 'folicle' in that the

structure of the flora and the fauna can replicate the rhizomatic foundations found below it, surviving in different conditions. Both the rhizomatic foundations and the flora and fauna configurations stem from the single radicle's extensions. The rhizomatic foundations rely on the radicle's attraction to light. The flora and fauna depend on the rhizomatic networks' capture of soil nutrients. This is our allegory for the relationship between the proletarian class and the bourgeoisie, that they are organically linked by the radicle, the root, of the tree schema, as once proposed by the eighteenth century statesman, Edmund Burke, whom Karl Marx vilified as playing the romantic laudator temporis acti against the French Revolution.

[1] Debord, G. (2002) Society of the Spectacle. Trans. Ken Knabb. London: Rebel Press; #108.

[2] Ibid.

[3] Ibid., #127.

[4] Silcock, B. (1975) “Another green revolution?” The Montreal Gazette, Sep. 29.

[5] Ibid.

[6] Ibid.

[7] Call, L. (2002) Postmodern Anarchism. Maryland: Lexington Books; p.123.

As history pursues its course of conflict, the society governed by Kapital reinforces its class structure ideologically. The Marxist tradition is not yet over. It's still going strong. The class nature of the Marxist tradition is not a modern discovery of Marx and Engels. They didn't write this down in 1847. It was there already. It's the basis of the Marxist tradition. And it will live on even after Marx and Engels are gone. It's still in Marx. All that he wrote is still in Marx. There's plenty of Marxism in The Communist Manifesto.

But as Marx and Engels are gone, this class nature of Marxism is already gone. I do not see any possibility of getting rid of the class nature of Marxism. It's now in the body of Marx. To get rid of the body of Marx, you'd have to get rid of the heart and soul of Marx. And you can't do that. They're just two different organs in the body of Marx. If you get rid of the heart and the soul of Marx, it's gone forever.

The effect of distortion upon the monocular and singular reality produces a fragmentation of reality, Walled City, a representation of its own ideology.

From the time of its opening, The Wall had been a symbol of power, an object of desire. A symbol of the City: a massive structure of wall and walled cities, its massive structure of towers and walls, its huge structure of towers and walls, that created a sense of the city itself was the cause of its power. For example, within a particular view of The Wall (i.e. from the side facing towards the wall and from behind the wall), its sheer bulk is what renders it visible in the ground and sky at the same time. Similarly, the walls could be seen as a wall between a city and the ground and sky below. A wall against the world and the world against the city.

The spectacle of mediation advances the intensification of the fundamental interconnection between the monocular-singular mediation of reality on the one hand and the fragmented mediation of reality on the other. The image of the society governed by Kapital is constantly reshaping the ideology of the society governed by Kapital through the {representations} of its own 'social' identity, virtually, an economy that produces a proliferation of virtual reality,Walled City, a proliferation via a system of autonomization, a concrete ideology of duality.

In the realm of representation, the social image, which is constituted by the mediation of the 'economic' identity of the city, also mediates this representation, through its image of the 'social identity'. The identity of the city, the identity of economic categories, determines the images of the people it governs, or the people it governs itself (the image of the people, the person-in-process). The mediation of the image of the people is defined by the mediation of the person-in-process. The representation of the image of the people is mediated by the mediation of the 'social' identity of the city.

This relationship of the mediation of the image of the people and the mediation of the representation of the people is at the same time the basis of the relationship of the representation of the people to the representation of the city and the relation of the representation of the people to the representation of the city. A relation of mediation is constituted by the relation of the relation of the mediated to the mediated and by the mediation of the mediated to the mediated (the mediators) and the mediated to the mediated (the mediated to the mediators). These relations define the representation of the people and the relations of mediation.

It is within this relation of mediation and mediation that there develops the relation between the 'social' identity and the 'economic' identity, between the economic and the social identities. The development of this relation is constitutive of the differentiation of the 'economic' identity into different types and of the classifications of the different types.

The differentiation of the economic identity into different types is constituted by the separation of the capitalist society of the economic and the productive. The separation between the capitalist society of the economic and the productive is constituted by the separation between the society of the economic and the society of the productive. The separation between the society of the economic and the society of the productive is constituted by the separation between the economy and the politics.

Walled City can be viewed as “a kind of subversive antinetwork.”2 Walled City “exists outside the influence of law and corporate capital.”3 The domain of the virtual is a veil, a secret point of origin for the legends and myths, developed to a point of heritage, a veil for nodal end-user hackers who are “the denizens of Walled City ... very proud of their {transgressions}.”4

Hacktivists, White Hats and Elite hackers, all of them cybernetic and sociocratic, make up fragmentation of the real that opposes the monocular-singular reality of the society governed by Kapital's authority, a check and a balance upon its ultimate supremacy, by operating as "{i}ntelligence agencies and cyberwarfare operatives" of their own totality.5 The centralization of networked technology is the root point, the checkpoint, or gate, through which the sign of the commodity, the Logos of the society governed by Kapital, travels, is reconfigured, manipulated and redistributed to its destination points of multiplicitous localities; whole at the centre, monocular and singular, whilst also pixelated by the plethora of each nodal end-user. The 'pixelation' of the society governed by Kapital's own overall image is its own operation of subversion, the digital cognition of its own imagination, understanding its direct object, in flux, through direct communication with its multiplicitous subject.

The society governed by Kapital's order is able to remain monocular and singular through its radical flux of signs, these pixels making up its motion picture; it gives it a narrative that can at once be conceptual as either statist or political or simultaneously an affront to both of these. The society governed by Kapital is its own critique, it is its own dialectic. Its continued existence is not threatened by any community of hacker elites, rather, it interprets their codes and messages, without enmity, to relay a collection of signals, to form an overall signal, a signal that is tactical, to learn the function of the part of it, its nervous system, that is digital. Citizen Smith found out that towards the end of the 1970s, Kapital was seeking to employ computer operators to learn its new procedures.

[1] Gibson, W. (1997) Idoru. New York: Berkley Books.

[2] Op. Cit., p.122.

[3] Op. Cit.

[4] Op. Cit.

[5] Chabrow, E. (2012) "7 Levels of Hackers: Applying An Ancient Chinese Lesson." GovInfo Security. Retrieved Feb. 27.

The objective worldview materializes actuality yet mass-media technology produces manipulation readily. Reality becomes a story. We no longer consider the stories of the mass media that are the most truthful as true stories. They become "alternative facts" or "alternative truths."

The propaganda we consume comes from one-sided news sources with news that is largely manufactured by big corporate news producers. The corporate media is now the biggest propaganda machine. Big business gives all the news it gets, and they own their news outlets, so they can be the main source of propaganda.

Manipulation relies on power sustaining its coercion over the masses, through the direct application of force, which is why the society governed by Kapital requires an elite. An elite, on the other

hand, is always a minority, and to be the minority is to have a right to be treated as the minority, a right that is not afforded to the majority.

But if this were true, then it would not be that one group of people is superior to another (in accordance with the principle of majority rule) but that one group of people are the majority. This would be the case even if the majority were not the most powerful, i.e. if there was no dominant class. Even if the dominant class were merely those who had the most wealth, power and prestige. Even if one of these classes was superior to all other classes (and this would be true even if all other classes were superior to the dominant class). This might seem like an implausible way of defining the majority, but we must look a little closer to see that this is not so.

The majority, as we will see, can be defined as the class with power and the most prestige in the society. If we accept this definition, then Kapital requires a dominant class, an elite (as we see it). We must also, however, remember the important distinction between a state and an organized class. It is a state that rules a class, rather than the other way around. And if there are no dominant classes, then such a society can be defined as a classless society. The dominant class, on the other hand, must have an organized class of its own which also rules the dominant class.

The state, then, can be defined as the largest group of people who rule the ruling class. This, however, does not mean that the class can not also be defined as a ruling class. To say this would require more than one type of analysis, the first being that the ruling class consists of the largest group of people who have power (a ruling class). To define the ruling class as a ruling class, on the other hand, does not entail a majority, and hence a state, as a class is a ruling class. If we are to define the ruling class as a ruling class, then the dominant class is the largest group of people who have power and whose rule is characterized by a hierarchy (or a power-ruling class). This is the first type of analysis that can be done. In this type of analysis, the power-ruling class may be defined as the class which has the greatest prestige.

Corporate America is the society governed by Kapital's contemporary power structure. While the old and new power structures are different and the roles each plays in the society are different, there is a basic structure that holds the society together. It is the "State," which is also the "Central Bank."

The result of this is that “worldviews ... become embedded in the culture of institutions ... bowdlerized through media commentary.”

"When you go into a library in England, they don't know what to do with you, they'll send you back to your room."

We are now having to defend the right to read in order to defend the rights to be free from

discrimination and censorship.

We are now in a position where our views as citizens are being challenged because of our ethnicity, our sexual orientation, our sexuality, our gender identity and all the categories that are being inserted into our everyday life.

So, the society governed by Kapital is adept at omitting its own dissent by its own extended commentary of its structures of power, reinscribing its domination upon those exposed to the discourses put through the channels of the mass-media. In this way, the society in charge of the production of the totality, in which all that is is subject to a rational will in the form of a rationalized market, is the one that generates the totality, an apparatus that is capable of controlling in its totality, the whole world in its totality; the society controlled by a self-conscious ideology is the one that is capable of destroying in its totality, in its totality, the entire world, an apparatus that is capable of destroying by means of its own ideology the whole world, an apparatus that can only be destroyed by means of its own ideology, for the world and the culture of the individual is its own ideology and it is incapable of destroying the world and its culture, therefore, it cannot generate the totality in its totality.

Doug White writes to us from 1973 to explain that "{p}eople have certain, necessary limited experiences" and "contact directly and personally with a wider experience," or, "indirectly by contact with others through {the media}. {T}he making of sense and order of this experience" is developed through explanations and generalizations "about the experience, producing a worldview that transcends the possibilities inherent in a narrow and circumscribed environment."3

Citizen White implies that "{t}he generalizations are imposed rather than developed out of experience and new experiences are manipulated" so that only prescribed notions of the society governed by Kapital are allowed to form. Citizen White recommends that: "{t}o change this, the notions of the relationship of {the society governed by Kapital} to experience have to be rethought and re-enacted, a more {egalitarian} atmosphere created and the ways of developing autonomy and independence investigated."4

Citizen White helps us to deconstruct the method of control: so long as "the total social system {remains} mysterious ... the divisions of {the society governed by Kapital} remain ... accepted." He says, "{w}e participate, communicate and commune; others in the outside world manage, exploit and manipulate."5

The society governed by Kapital could "on the other hand, be united within itself, and with some other groups around it, in opposition to the local social structure."

At least, for the most part, the society governed by Kapital attempts to give everyone the equal right to the opportunity for satisfaction. Yet, Citizen White considers even this a subtle form of manipulation.

Citizen White writes: “Satisfaction is like soma, the painless drug-control of Brave New World. While the structure of the social system remains unchanged, groups within it finding satisfaction will remain within the walls made for them.”6

Through the use of the mass-media we can see that the society governed by Kapital sedates any class antagonisms by creating an environment of control.

[1] Freedman, L. (Oct., 2006) “Confessions of a premature constructivist.” Review of International Studies, Vol. 32, No. 4; p.692.

[2] Ibid., p.702.

[3] White, D. (1973) “On making the community school stand up.” The Age, Apr. 16.

[4] Ibid.

[5] Ibid.

[6] Ibid.

The subtlety of Kapital's ontology and the epistemology of the commodity: $K \approx C$. $C \approx K$.

A commodity is the product of a labour process. Its product is the product of two labour processes: the first is the product of labour as such and the second is the product of a second labour process, a production process. The first two processes are: one in which a labour process produces a commodity and the other is that in which labour produces a second labour process. The product of labour as such is that by which labour functions as an active force in the world. The product of a second labour process is that by which labour functions as a passive force in the world. Both processes are the result of labour. Thus the products of labour and the products of production are two different commodities.

It would be ridiculous, therefore, to say that a commodity is a product of labour. It is not. The two processes by which labour produces commodities are the one in which labour produces a commodity and the other in which labour produces the means of subsistence. The product of the first process is the commodity by which labour functions as an active force in the world. The product of the second process is the means of subsistence by which labour functions as a passive force in the world.

It is therefore not possible to speak of commodities as products of labour. The product of the

second process, i.e. of the first, is labour. The product of the first process is the means of subsistence of labour.

The commodity is subject to the exchange of its own complexity. The actuality of its realization is the product, made obvious via the branding process – not at all trivial to the consumer glance. The process of commodification is Kapital enunciating the knowledge of the specificity of its own production. There is tension, a type of enmity, within competition, to lower wages and raise inflation. It is only through recognition of value that Kapital becomes able to transform its resources into the fixed material article. The commodity {C} as abstract entity is like a flux-capacitor – the capacity of flow – which enables the value of one product to be exchanged for another. If we consider Kapital {K} as a living being then the commodity {C} is its direct inversion, if the critic is detected then shut up and listen, its direct inversion, the exponential, epistemological subject of its person. The inversion is the reciprocity of its conversation. The form of the commodity {becomes} congealed when its possession is actively human; exchange has taken place and its direct object becomes its direct consumption. The brand is acknowledged by the living human. The brand adopts this living agency and returns it to the aspect of the commodity that is in flux. The incorporation of multiplicitous signs keeps the commodity in flux. This is the principle of trade, a principle that {becomes} the overall practice of Kapital, which leads us to a basic understanding of how the commodity is mediated via the spectacle.

The commodity is a living agent. Its mode of existence is as a flux-product, an element of a commodity, an element of exchange, of being. The commodity has been brought into itself, through recognition, by the exchange of commodities. Its mode of existence is as a flux-product, an element of a commodity. Its mode of existence is as a flux-product, an element of a commodity, an element of exchange, of being. The exchange of commodities has brought this substance into itself. It has been brought into itself, through recognition, by the exchange of commodities. Its mode of existence is as a flux-product, an element of a commodity, an element of exchange, of being. We already know the principle of exchange. It is obvious that only one person can make one commodity, only one person can exchange this one commodity. If one person wishes to make a different commodity from the one that he gave to another, that other can make no other than an equivalent for what he is willing to give to that one.

But the principle of exchange has other aspects. It also means that a commodity cannot be sold, if the quantity that is exchanged is not enough for the same amount in production. This principle means that exchange can exist only within a capitalist mode of production. The commodity is the universal form in which the production of a commodity is mediated. The universal form in which the production of a commodity is mediated.

The drawback, or flaw, of «laissez-faire» capitalism, individualism, per se, as a principle, let's say, is that even though governments cannot restrict what is commercial, the individual is controlled by Kapital. For instance, the market has put an end to the concept of money, which has been a principle of private property, for years. This has made it possible to imagine the existence of private monies as the sole means of circulation. And thus money as such is no longer a form of private property. Thus an important

role of society is to control it. So in the individualist utopia, it can not be said that the private property is a "form of economic organisation" (in the language of the individualist movement). On the contrary, it can no longer be said that private property has even been created. It is simply an economic fact. It is simply a fact which has been created by the social order. And thus it can be said that it is no longer the property of a class which controls the means of exchange, because it has been abolished. It is simply a fact which has been created by the social order.

So the individualism in the idea of the capitalist system is not a doctrine which can be defended in the name of economic freedom, but one which is a metaphysical conception that is, even from the point of view of the individual, something that can only exist in an ideal world of pure human freedom.

But the individualism that comes out of this idealization of the capitalist system is not economic freedom. It is freedom only in the sense of freedom of the individual, a freedom that is a consequence of the ideal of social equality, a freedom that is not freedom in the sense of the "social freedom" of the capitalist system. The individualism that comes out of this idealization is not even personal freedom.

When individuals, that is, the bourgeois individuals, believe that they are the "equal" and that everyone else is "less equal" than themselves, they feel themselves so much liberated that they "justify" their own oppression. But the individualism of the capitalist system is not a freedom of the individual that can be defended for its own sake. It is a freedom for the individual in the interest of the system. It is the freedom of the individual as an individual who is acting for the system. Its freedom is thus always a limitation of human freedom. And so it cannot be defended as a freedom.

For the individual who believes in the "social freedom" of the system he is not a person. But the individual who feels himself so thoroughly liberated, of which he is such an important part, he is such a person, a person of personality, a person worthy of respect and even love.

The function of the commodity is that it plays a central role in the order of the economic regulation of the society governed by Kapital. The commodification of the worker is {its} identity as labourer. This gives us a treatment of Kapital, a sort of synopsis, of its humanity, its ability to at once identify with the human yet at the same time make the human the focus of its production. Kapital desires what is human yet the society governed by Kapital refuses to apologize in the face of its condemnation. The society governed by Kapital, merely, offers to that very face its concatenateous explanation. The desire of the human for Kapital's production is its ultimate consummation and affirmation.

In the light of the foregoing, can it be the case that, by means of its materialization, Kapital could also constitute a theoretical commodity? In fact, no. For the materialization of the commodity, it is precisely only a function of the commodity itself. With reference to the above mentioned critique of commodity fetishism, Marx had already defined the function of the commodity as its ability to transform

the labour of other human beings into an object of its use, and its power to produce objects through the sale of these objects. The commodity also produces an object by "consuming" labour, by transforming it into an object in the first place and thereby producing labor which is transformed into an object through the use of the commodity.

In all cases, the object which the commodity creates by consumption of labour is not the object of itself, but instead is a function of the commodity. The first materialization of the commodity - the labour-object, the material object from which the commodity reproduces itself - is thus not the object of the object in and of itself, but the function of the object of itself. It is therefore impossible to posit the commodity as a theoretical commodity; the commodity as a theoretical commodity presupposes that the fetishism which defines the commodity as an object - the fetishism of its objectification - should be eliminated. With the elimination of this fetishism, however, it is possible to posit Kapital as a theoretical commodity; the fetishism of the social production of commodities can be eliminated.

The fetishism of objectification, however, is the fetishism which Marx called "the fetishism of the commodity" as an object of itself. What we have done here is to introduce a fetishistic function of the commodity in the sphere of its own production. Marx did not think of this fetishism as the objectification of the social product as such - the "production of an object" - which is the "principle of the fetishism of objectification." But what has been introduced here is a fetishistic function of the social production of commodities in the sphere of its own reproduction - the production of an object as commodity - which constitutes the fetishism of objectification. Henceforth this "second fetishism" is only an "ideological" abstraction. However, the idea that this kind of fetishism can be eliminated by abolishing the commodity form is not only an abstraction, but is only a "theoretical" abstraction.

Kapital, as ontological, seeks to rationalize its suffering through spectacle, and anything else it seeks to examine that makes Kapital ontological, like the editorial of the Lewiston Evening Journal for example.

Citizen Lewsiton – the reader and the editor – writes to us from 1970 to bring to our attention the plight of the migrant worker. This coincided with the enquiry of the spectacle through other media. The Associated Press and the National Broadcasting Company of America both came together to investigate the well-being of the itinerant worker in Texas and Florida. Citizen Lewiston cites a doctor's report submitted to a Senate subcommittee which stated that “"thousands of our fellow citizens are manipulated and managed in such a way as to reduce them to sub- human status."”2 Citizen Lewiston goes on to say that, “{o}ne of the doctors investigating a migrant camp area in Florida termed it 'the closest equivalent to slave quarters that could exist in a free society."”3 Citizen Lewiston compares this status to that of the pre-Civil War slaves and feels the need to point out that conditions for workers on the best plantations of the Old South meant better treatment and better care. Is there a greater conscience for Kapital as Kapital becomes more-and-more ontological? - as the spectacle becomes increasingly more conversational, as the memory it has gained moves into the realm of the digital and the virtual becomes more actual?

Citzen Lewiston predicted, from our 1970's epoch, that the “shackles of a modern form of slavery”4 would take generations to throw off. The standard of living for migrant workers were dependent upon wages. Citizen Lewiston contextualizes this by saying that even if the father, mother itinerant labourer, as well as their school age son or daughter, were all to work they would “still fail to earn a sufficient amount of money to support a family adequately.”5 Despite Governor Claude Kirk of Florida refusing to talk to NBC, Kapital indicts the individual to hold the individual responsible and therefore make itself more accountable. As an egregore, that has become a legal individual, Coca-Cola is able to resist and leverage Kapital. This is why the corporation, as well as the individual, must be held accountable. It was “significant that one of the NBC interviewers was ordered out of Coca-Cola's migrant worker compound,” writes Citzen Lewiston.6

[1] O'Brien, J. C. (1981) “Karl Marx, the Social Theorist.” International Journal of Social Economics, Vol. 8, No. 6; p.4.

[2] Editorial (1970) “America's Shame.” Lewiston Evening Journal, Jul. 17.

[3] Ibid.

[4] Ibid.

[5] Ibid.

[6] Ibid.

As crises gain momentum, from within contemporary capitalism, they can only prolong for a certain duration before they are modified by the system. In the U.S., for instance, there have been only moments of genuine crisis during the present century, but each of those had been mediated by the state's ability to manage those crises as they emerged, so that it was able to manage the ensuing crisis to the benefit of the system and to the detriment of the people. The first crisis occurred in 1929, which was mediated by the 1933 crisis, which was mediated by the 1934 crisis and so on.

Kapital advances from its programme of abundance towards the adoption of an economy that is a mixture of profit and loss. With the loss of the monopoly, the market economy will tend towards production for value. The profit motive will become a negative factor for the emergence of such an economy. If the process is not reversed, the profit motive will dominate the market economy and the market economy will inevitably degenerate into an economy for profit.

If the process of abundance of the market system takes place, then these three tendencies will disappear, leaving the state of the market economy.

Kapital rolls over itself backwards to increase abundance. It can do this by harnessing the power of the state, a sort of «levée en masse», and Kapital reinforces its power through its techniques of resource

capture. Imported wealth increases the size of the bureaucracy of the society governed by Kapital. The bureaucracy shares an association, primarily, with the spectacle of mediation and its concentration. The spectacle of mediated politics brings an «communauté imaginaire» with it, and it becomes part of the «instrument» for the construction of an imaginary community. This creates the illusion of a common community (in a more or less fictitious way). The spectacle of mediation, as I have said, is a particular form of life with specific demands. It is a specific form of life that can be lived.

Bureaucrats comprise community, through their membership, the community which is married implicitly to the economy in its entirety. The state has direct ownership over the bureaucrat, vis-a-vis, the proletariat, anyone who uses QWERTY, basically; AZERTY, «autre économie». The individual concentration of self, within the economy, is juxtaposed to the mass concentration of property made up by the bureaucracy. It's not only the individual, a social entity that is a product of the capitalist relations, as stated, but it's a mass of individuals, in contrast to the individualist conception of QWERTY.

It's not only the individual, a social entity that is a product of the capitalist relations, as stated, but it's a mass of individuals, in contrast to the individualist conception of QWERTY.

And what does this mean for us?

The form this concentrated mass takes is like the nucleus of the society governed by Kapital; the administrative and authoritative centric system controlling the organization which cannot develop without continuous production. The commodity and its assured survival depends on the wholesale input of data – the commodity's sale as labour. The economic process as a whole is constituted by the system, which as a result of its own nature, cannot make the necessary transition to its development without the application of an external force: the system must be born – the development of the process requires a force which cannot be born by itself.

As the transition to the development of the system – the system – the development of the system which is constituted by the system requires the application of an external force: the administration – the state – as the force able to make the necessary transition to the economic development of the system. The state – the governmental machine – is a machine which will have been generated by the economic process; the administration is a machine created by the state, for the establishment of the system. This is why the state must be born by itself; the apparatus of the state and the system for which it protects have both been generated by the capitalist process, and this is why the system is itself a necessary condition for the existence of the state.

[The development of the system presupposes the development of the economic system and the creation of the state, hence also the existence of the capitalist society, therefore also the system. The development of the system and the system presuppose each other, for their development presupposes the

existence of capitalism. This relationship between the form of the system and the form of the system implies that one presupposes the other and vice versa.]

Processes of production that have a scientific application significantly upgrade the skills of the workforce. The population's general proficiency has been upgraded by scientific sophistication which advances processes of production. However, "{p}erhaps, in our job specifications, each of us has learned more and more about less and less until we each know everything there is to know about virtually nothing."1

The utility, returning to the idea of the bureaucracy, the utilization of its organization, represses the social totality appropriate to its control by the nucleus of the bureaucracy, or by the very participation in the processes of data production that run along its continuum. The welfare state serves as an experiment in human liberation.2 The welfare state "gives some solace from the worst effects of capitalist immiseration" whilst at the same time "does so only through coercive integration into rational-bureaucratic apparatuses."3 Would higher wages for bureaucrats "{mark} the rise of a new social formation{?}"4

No other available practice, let alone conception, of a socio-economic system proves possible or viable other than the system governed by Kapital. Its social totality has a systematic nature of radical otherness, 'discrimination', radical difference, 'diversity', and representational mediation, 'democracy'.5

Ray Cromley writes from 1974 concerning bureaucracy to portray conditions surrounding the time period when the Watergate scandal was being absorbed and rationalized by the spectacle. Citizen Cromley describes the deterioration of bureaucracy, attributing decline to: "cronyism, heavy turnover, high loss of middle management and early retirements."6 What does this tell us about our governments and their predicaments?

Citizen Cromley explains that: "Washington's bureacracy has been on this downhill road for years."7 The agencies and departments that were responsible for the economy were those that exhibited these breakdowns. Citizen Cromley tells us that indexes that took stock of prices, shipments, and industrial production appeared to contain serious mistakes. Citizen Cromley parallels the conditions of the contemporary crisis to the conditions of the epoch from which he writes. "{A}n economic growth rate as low as today's must cause a marked month-by-month growth in the number of unemployed."8 Citizen Cromley attributes this to the pace of the economy's expansion when, if slow, cannot absorb new workers in order for it to steadily grow. So, how does the bureaucracy rationalize unemployment when it recognizes that it must increase its numbers in order for the economy to grow? There must be growth in the public sector to expand economic growth. "The signs of a general decline are present in full array,"9 writes Citizen Cromley – so how does Kapital modify its conditions to cope with the crises of today? According to Citizen Cromley, who writes from a time when crises were similarly apparent as to today, the answer lies in making sure that the bureaucracy attracts as many young men and women as possible, that the numbers of middle management within government should remain relatively proportionate to those

without, and that experienced top personnel should avoid early retirement. A richer workforce means a richer economy.

Citizen Cromley advises us that the government needs to: "draw in and hold the numbers of first-rate economists needed for data management, planning, and forecasting"10 - to create the rational-bureaucratic structures for Kapital to oversee its own transformation. If, as Citizen Cromley observes, "{k}ey economic posts are vacant or stand idle for months during searches for candidates of the proper caliber {then} these slots are ... gilled with time servers,"11 which means higher turnovers and, as a result, greater expenses. "Private industry seems to hold far more appeal for the able young man and woman just out of college,"12 and what serves as private means works for private ends. Employment, wages, scarcity and inflation: each of these is affected by the government's action or inaction. Cutbacks, employment, corporate expansion, consumer discretion – even the behaviour of the stock market – are all part of the same repercussion.

The economy depends on the continuous input of data which forms part of the machinations of a large computer that animates Kapital and its executive nature versus its bureaucratic-organic structure; to make it less cellular is to make it less popular. And what happens when a population goes elsewhere?

[1] Dugger, W. M. (1984) "Human Liberation: Workplace Reform as the Next Step in Social Evolution"International Journal of Social Economics, Vol. 11, No. 5; p.35.

[2] Ibid., p.31.

[3] Day, R. J. F. (2005) Gramsci Is Dead: Anarchist Currents in the Newest Social Movements. London: Pluto Press; p.148.

[4] Dugger, W. M. (1984) Op. Cit.

[5] Jameson, F. (2005) Archaeologies of the Future.London: Verso; p.xii.

[6] Cromley, R. (1974) "Best and Brightest Avoid Posts." Waycross Journal-Herald, Jul. 25.

[7] Ibid.

[8] Ibid.

[9] Ibid.

[10] Ibid.

[11] Ibid.

[12] Ibid.

Both from within each nation and also internationally, fundamental unity reflects the actuality of the society governed by Kapital. The proletariat is, to a great extent, only a part of the masses. The social movement as a whole takes shape in these masses. The struggle by the proletariat against all classes,

regardless of their social nature, takes place on the basis of the struggle to abolish the conditions of existence for the whole of the proletariat. It is only the proletariat which is able to abolish the conditions of existence for the whole of the proletariat. The whole mass, however, cannot be liberated for an instant, as a part, by the proletarian masses. They must build the whole society, from the very beginning.

The class struggle in itself cannot be resolved without also taking into consideration the struggle for the revolutionary leadership of the masses.

In its totality, the struggle for the revolutionary leadership of the masses is the struggle to unite, without limit, the entire class against a few elements in the class.

As a result of the struggle, the revolution and the dictatorship of the proletariat can be developed and carried out.

The revolution in the conditions of social revolution cannot be made without the class struggle, which is what a socialist revolution is. The working class must have its revolutionary leadership, the Party, in order to make the revolution and to be able to carry it out. The Party cannot be a party for the bourgeois and petty- bourgeois democrats, but the party of the working class, the mass of the proletariat, the Party of the people. The Party does not exist to satisfy the bourgeois and petty- bourgeois democratic illusions of the workers; it exists to lead the class in the revolution and to organize it for the dictatorship of the proletariat.

If it were true that only the proletarian party could lead the proletariat in the revolution and lead the whole of the proletariat in the dictatorship of the proletariat, the working class would still not be able to achieve its emancipation and the workers would still not be able to achieve their dictatorship.

The task of the spectacle is the division of what is global, or total. On the other hand, the task of the spectacle is the division of what is local, or partial. But when we try to identify the real, we can only do so by grasping its real nature: what is "true" is what is "the true." We can also do this by grasping what is contingent, or what is "not true." This difference allows us to distinguish the task of the spectacle from that of the real, but it cannot do this with certainty, or without some kind of paradox, since the contingent and the absolute cannot be unified in any such way as to be equally real.

The difference between the contingent and the absolute is the difference between the actual and the possible. It is here, I think, that the whole debate about the "true" and the "false" turns: the real is itself the possible. For to accept the impossibility of anything as true is to allow the impossibility of the object, to say: this is the impossibility of this.

Its role is to allot these divisions as specializations between the extremities of Kapital whose overall function is the control of communication by means of supervision – a sort of digital panopticon – rendering the social totality to be a specialized totalitarian unity. In his essay "Communication and Control", Foucault suggests that the Panopticon was not only conceived by Plato, but a part of the design of the original political order (it is still part of the design of contemporary totalitarian societies, albeit a modified version).

In the book "Anarchy and Technology" (1997), the German cyberneticist Martin Heidegger wrote that: "The Panopticon of the Panopticon itself is not a Panopticon at all, but a new form of surveillance, with a certain similarity and perhaps even an opposite. This surveillance is not in general directed toward a subject who is in control, who is in control of himself, and who is himself in control. The form of power that dominates in the Panopticon is directed toward the subject who is not in control, toward those who are the subjects of his own power, toward those who are thus in control of the power of the Panopticon. In this particular configuration, the Panopticon is not an institution of control, but a form of power that is not itself in control of any subject. The Panopticon does not exist as a result of its subjecting, but as a self-contained unit within a society in which it has already been created." This description was repeated by the French cybernetician André Bendix in his book "The Panopticon in Theory and Practice" (2004), while Jacques Derrida in his "Panopticon as a System of Control" (2008) stressed the concept of power as having its roots in the social structure. He wrote: "The power of the state is exercised by the apparatus of surveillance." A few sentences later, he noted that the Panopticon has its roots in the structure of a society. The Panopticon is an instrument of power wielded by the state for the purpose of maintaining and expanding control. According to Derrida, the Panopticon as a form of power is not only an institution of control, but an institution of power that is not itself in control of any subject. The Panopticon is therefore not a tool of control, but an institution of control. The Panopticon is a "form of power that is not itself in control of any subject," a form of power that is not itself subject to any subject. "For the Panopticon has its roots in the structure of a society." For Derrida, the Panopticon as a form of power is an institution of power "that is not itself in control of any subject."

We can now see why one philosopher and another are critical of the Panopticon. It is not just that the Panopticon is not only an institution of control, but an institution of power that is not itself subject to any subject, as the Panopticon itself is itself in control of no subjects. This is a problem that is not merely a philosophical, but a sociological problem. The Panopticon is not only a tool of control, but an institution of control that is not itself subject to any subject. It is an institution of power that is not itself subject to any subject. The Panopticon as a form of power that is not itself in control of any subject. It is an institution of power that is not itself subject to any subject. This is a problem that is not merely a philosophical, but a sociological problem. Derrida argues that the institution of the Panopticon provides a context for the "system of power," meaning that the Panopticon becomes a system of power because it provides a context for the use of power, which is not the Panopticon as an institution of power, but as a tool of power. When we turn to the issue of the use of power, it is clear that if the Panopticon is a system of power that is not itself in control of any subject, then we must ask whether it can be the subject of a subject. On the issue of the use of power, we see that the same issue applies to the use of the Panopticon. We have already seen how the use of the Panopticon as a tool of power is an institutional problem, so it is also clear that if the

institution of the Panopticon is a system of power that is not itself in control of any subject, then it can only be the subject of a subject, it can only be the subject of the subject of the institution of the Panopticon. So the question is whether we can think of the institution of the Panopticon as being subject to the subject of a subject. The answer is clearly yes. The use of the Panopticon, according to Derrida, provides the context for the "system of power," meaning that it is a system of power because it provides a context for the use of power, and this is an institutional problem. The Panopticon, then, can be considered a system of power because it provides a context for the use of power. The question then becomes: Does it do so with a focus on the subject of the institution of the Panopticon? We see that the use of the Panopticon as a tool of power is a problem that emerges in terms of its being a system of power because it provides a context for the use of power, and this is an institutional problem. If it were not this way, then, it would not be an institutional problem. So the question is whether we can think of the institution of the Panopticon as being subject to the subject of a subject. The answer is definitely yes.

The fact that the system of power and the institution of the Panopticon are both subject to the subject of a subject is an institutional problem, so that if we were to remove the institutional problem in both systems, they would not remain, they would become two different systems, they would not remain one system. There would be no difference between a system of power and an institution of power.

There would be no question of them being two different systems. So they would be two different institutions. There would be no point in trying to remove the institutional problem in the institution of the Panopticon.

So this is the institutional problem that we need to think about when we start looking at the question of the Panopticon. This is the problem of objectivity, and so we can take a further step to try to take a further step to see how we might see this problem of objectivity in terms of its being an institutional problem because in order to have objective, we must have an institution that represents the object of a subject. Now we can think of the institution as a subject in terms of its being subject to another subject, a subject of an institution of a subject. Now in order to do this, we need a system of power, and that is one way of seeing it, but we can think of a power system as having two parts, we can think of it as having two parts. There is the part that represents the object of the subject of the power system, and then there is the part that acts on the object of the subject, and so in order for the power system to function it needs two subjects. It needs a subject of the power system, and it also needs the institution that represents the object of the power system.

Production processes in urban conditions bring together the proletarian class within an atomized population. All social-democrats are in agreement about the need to create a proletarian vanguard party which will serve the entire class. "The proletariat must establish a proletarian party whose task will be to ensure its political dictatorship in the working class – and to achieve it with full power, and with it the economic power necessary for the establishment of socialism." (Vladimir Lenin, Report on the Party Programme, April, 1920, C.R.C.P.(B) 17/11, p. 9). In the urban proletarian movement, the proletarian masses are organised in large-scale workers' centres which are the organisational centres of political action.

The main principle of the political work of these centres, which is the creation of a revolutionary party, is that of "mass participation". For this work, it is necessary to have at its disposal an extensive network of political and trade union organisations. This is why the principal feature of the urban proletarian movement is the existence of a sizeable section of the proletariat with socialist attitudes, with revolutionary and revolutionary orientations, which does not necessarily correspond to the majority of the working class. There are also elements of the proletariat whose political ideas or orientations are less advanced, who feel themselves to be unable to express themselves in a revolutionary way in the workplace, the school or elsewhere, and who are therefore forced to remain behind the trade unions. In this regard, we find the same tendency in the mass communist party. We are not unaware that there are differences in the political orientation and political activity of different classes. The bourgeois, that is the stratum of capitalist society which is the most progressive and liberal, may have a tendency to organise, but do not have the right to express their views in political parties. They are passive, they are "firm to the point of apathy". The socialist proletariat is in a different situation. The proletariat which does not yet have socialist attitudes and does not yet develop politically is forced to form an organisation which it directs to political parties and which is thus directly controlled by the party. We have no need to hide the fact that in a revolution which is coming, it is impossible to "force the proletarians to remain in the mass organisations which do not represent their ideas" and which are therefore controlled by bourgeois forces.

This does not mean that the communist party should not be a mass organisation; its aim is to become this, to develop into this. But the party can only develop its political orientation and activities by linking the "revolutionary" party to the mass organisations that are to direct it and by creating a link between the revolutionary movement and the revolutionary party itself, which creates a "new political power" through which it can direct its activity. We cannot forget that in periods of revolution, revolutionary forces can become more and more separated from the organisations of the proletariat. This is true, for example, in times of the dictatorship of a party which does not take the direction of the struggle into its own hands.

Control of an atomized population is maintained via a method of sprawling isolation and separation of mass communication to create a one way system of overall supervision. The system's purpose, is to monitor everything.

A system of mass communications to a central controller makes all decisions for the entire population. The central controller will make a decision on every decision in the world, and this system is controlled by a group of people in charge of the system.

As you can see, there is no way to tell who is in charge. The only way to prevent tyranny is by making everyone self-supervising. Consumption and production is planned based on the needs of the proletarian class – the sprawling digital morass – and their reintegration into the controlled system of supervision.

Inevitably the system ends up being dominated by the ruling class and their private interests, no matter how much they may try to pretend otherwise, as a result of its ever-increasing complexity.

The social, ideological, ideological and even sexual aspects of capitalism will be submerged and reduced to a single unifying concept, of course.

The system will become more and more repressive as this process progresses. One can only imagine the kind of repression that will occur with the introduction of the internet in the future. The only thing that will be allowed to happen is private and public control of the internet by the ruling class, which will mean the complete privatisation of our lives and minds – the death of individuality.

As a consequence of these things, the individual will lose his or her identity, and in consequence their will to live. We will lose our will to live and we will all become a mindless cog within the machine. I will be forced to live with my eyes closed and see the world through the eyes of my brain, or be a slave to my brain and suffer from a life of constant boredom.

This process is what happens to most of us at one point or another as a result of the industrial civilization process. It is something we go through as a result of the industrial civilization. It is something we must go through to survive, because we are simply incapable of living in a way which is conducive to us. But in spite of the fact that we are incapable of living in this way, the industrial civilization exists, as long as there is a system based on hierarchy and exploitation.

At its highest point, the industrial civilization process had the ability to create such abundance of human labor which would provide for all human needs. The industrial civilization process was, in essence, the ability to create such abundance of energy that the human body could operate on it with no pain or discomfort. But now, after nearly ten thousand years of industrialization, the industrial civilization is incapable of producing such abundance of energy. And so, as the industrial civilization continues its degradation and entropy, the human body becomes a slave to the industrial civilization and cannot operate on the energy produced by it without suffering from pain and discomfort.

The industrial civilization is a process based upon hierarchical and exploitative practices of domination. It is a process based upon the use of humans as a means for creating wealth. But even with the industrial civilization, mankind has not been able to produce abundance of energy for all human needs without suffering pain and discomfort. It is not the only way for a human to be, as we call it, a means for creating wealth. So, even with the industrial civilization, humanity still has more to gain from the destruction of the industrial civilization process. In many cases, there is nothing left of humanity and there is only an empty shell of humanity. And so, even with the destruction of the industrial civilization, humanity still has more to gain than to lose.

A neopeasantry, digitally, artificial in its virtual reality, has been created by this planned environment of consumption and production – the snake eating its own tail – this environment of control created by the conditions of spectacular habitation. It is not only a condition of life but its condition of production. In all its many forms and forms, our future is a planned environment.

We, at the present moment, have more than the conditions of production. We have the conditions of consumption, of the simulacra of consumption. The simulacra of consumption are all our own. The simulacra of consumption are what we have chosen to make, which means we choose what we want to make. These are the simulacra of our being. They are, in short, all the different ways we can choose to be made, the ways we can choose to live, the different ways of being made. The simulacra of consumption are the possibilities of consuming all our desire: of living, of producing, and of consuming, which means they are all the possibilities of becoming our own desires. This is what we call: a world of choice and experience. Of the possibility of our own desires. This is what we call: a planned environment of virtual reality.

In our present, we have more than the possibilities of making. We have the potential to become the very things we make. In our present, we have more than the possibilities of creating. We have the potential of becoming the very things we create. But in our present, we are not able to make anything. We do not create anything. We create ourselves, a virtual reality, which is a world of choice.

A centralized bureaucratic tendency arises from the fragmentation inherent in the foundations of this peasantry of virtual reality. Historical time represses the expression of this peasantry, who, in their totality, technologically, find their habitation in the landscape of the new city.

The new urban city as a microcosm of the universe is also the microcosm of its self- enclosure.

This fragmentation of the terrain of cities is not only the result of the emergence of an autonomous agrarian society at the moment of enclosure, but of the gradual and complex fragmentation of the natural city in the course of domestication and its transformation into a virtual city.

The fragmentation of the natural city is achieved through the increasing penetration of the space of the virtual city by the agrarian agrarian city. We have to distinguish between the agrarian agrarian city and the agrarian agrarian city in this context.

In a complex urban agrarian society, the spatial economy is the only economic structure that is able to control the territorial domain, in which the agrarian self- cultivation is a secondary element. It is the spatial economy that maintains the territorial domains in which the self-cultivation and its expansion are carried out, and which produces the agrarian rural class.

When there is a fragmentation of the rural class, when the agrarian agrarian city ceases to constitute the agrarian agrarian class, the agrarian agrarian class is no longer an economic unit or sphere of production and distribution, and no longer has an internal economic base in the countryside. Therefore, the agrarian agrarian class is reduced to a position in urban space that functions as an extension of the agrarian agrarian city in its physicality and its economy.

The agrarian agrarian class now becomes a class that can exist only within the urban space and through its economic activity.

The rural class is no longer an economic unit of production and distribution. However, the agrarian agrarian class persists to function as a rural class within urban space. The agrarian agrarian class survives on the basis of the agrarian agrarian economy and on its spatial position. The agrarian agrarian class exists today only as a rural class.

It is not possible to abolish the agrarian agrarian class, because its existence is a result of the social economy that it is part of. The agrarian agrarian class is a class that was able to survive only within the agrarian agrarian space.

The overall activity of interconnectivity reveals the tendency of the social totality to move towards a fragmented dynamic hegemony; information communications technology such as Google and Facebook are instrumental in overseeing the social unity of the society governed by Kapital.

The fragmentation of the social totality in such a way, as seen from the point of view of technological technologies, is not accidental. On the contrary, it was the goal of this totality to be reduced to its most fragmented condition as the condition of its reproduction. As long as the reproduction of the totality by a society depends on technological technological mediation, it will remain subjected to the logic of technological mediation. The dissolution of the social totality, as the social basis of the reproduction of the totality, will thus be a condition of the reproduction of the totality. That is why it will, therefore, need a new mode of reproduction, which it can only achieve through the formation of a new social totality.

We witness a dispersion of activity due to a widespread use of information communications technology. There will be less and less chance to live in solitude or to build new social spaces and, in some cases, even to find the kind of friends that are important in life and social interactions. It's not a bad thing.

Some people will continue to live alone. Others will form relationships with others for the sake of making some kind of survival. But the fact that so many people live in such isolated, private conditions is an absolute good. The state is doing its part to ensure that all citizens will enjoy living lives in isolation

and, consequently, develop their sense of self. There will be less opportunity for individuals to develop their creativity and to build new ideas and structures. But, as long as there is no social inequality, no individual will be able to find the resources necessary for building new structures. Thus, the state can protect citizens from individual acts of aggression, in short, to prevent them from building up new social structures.

The planned environment of consumption and production forms part of the comprehensive ideal of the urban space's constitution. In the production process, the urban environment is not considered just an assemblage of units but the product that is produced through the actions and activities of those units. It is thus an assemblage of individuals, and the production of an identity of individuals within the context of the production process. In this mode of production the social production process acts as a continuous process of producing new identities of individuals, but this process is no longer mediated through the action of groups of individuals. Individuals are no longer formed and formed to be part of a particular assemblage of individuals. Individuals now take their place within that assemblage in which their identity has become established as part of that assemblage. And this process of becoming part of an assemblage, as well as its final form, is no longer made through the work of groups of individuals. Individuals now take their place as being part of the production process, and thus as producing something or other that is to them something they are, but not through their work within that assemblage, but through participation in it and through producing themselves. In the production process individuals no longer take their place as individuals in the assemblage of which they have become a part. The production process acts as a continuous process that produces and produces itself. And in this process individuality has no place.

This process of becoming nothing that the urban environment presents to the individual is not the product of the activity of individuals. Rather it is produced through an ongoing transformation of the urban environment and this process is still being generated and is still producing itself, a process of "living itself". It is the production of the totality of the processes that the process of identity that the urban environment presents to the individual has become part of the process of production. It is through this process of becoming the totality of the processes that the urban environment presents to the individual that individuals become nothing, individuals themselves, and are not formed. Rather, through participation in the urban environment, through the process of participation of the urban environment, which is the production of the totality of the processes that the urban environment presents to the individual, individuals take their place as a part of that totality. We do not think of the process of participation as something that has a life of its own, but rather something that exists just as a "living thing". It is the totality of the processes which the urban environment presents to the individual that creates an individual who is nothing, and who is nothing as someone who has a life of his own, someone who is not a part of a process, who is a part of the process, who is a part of the totality of that process, whose life is a process, whose life is nothing. The totality of the processes that the urban environment presents to the individual is the process of production that has become a living process. It is not an isolated person who participates in the processes of production, it is a process that has a life of its own.

The urban space's fragmentation reflects the market's segmentation. In the city centers, for example, each neighborhood serves multiple purposes: housing the affluent, a residential area for people in

search of affordable housing, and commercial space. In other urban centers, as elsewhere, a certain amount of fragmentation is inevitable, but for the most part a certain kind of fragmentation — the kind that allows for residential living near amenities like malls and stadiums — remains.

"{T}oday the regulation of access to the Internet is increasingly governed by the workings of market forces and is de facto reserved for certain social groups{.}"1.

The urban space becomes splintered by information communications technology whereas social groups tend to coalesce because of it; markets form and arise from the cultures of social groups. As with most aspects of economic life, in a society that embraces innovation, culture and technology, and where social groups can be reoriented in time and space, such changes can alter the landscape of economic and social life.

Social groups are no longer fixed by urban spaces but remain connected whilst on- the-move, synchronized by their mobile digital devices. These networks create shared spaces of connectivity and sociality, where collective knowledge and shared knowledge are generated and transmitted. The idea is to 'further develop' the concept of 'network' by incorporating networked human activity and its effects in the definition of 'network'. However, it is important to understand that both of the main criteria of this concept still remain, not least that is is social 'network' instead of 'networked'.

The development of urban spaces takes on an unintentional, market-driven logic, moving its sphere of control to private authorities – the memetic content of information communications technologies – from public authorities which no longer control or develop the character of the franchized urban area in the same way that they once might have done.2 This has had profound consequences for the character and function of the urban space as a public space. The city becomes less public and less civic, and the public space loses its value as an important place of action in shaping a political order for the city. This process is not inevitable but, in a sense, caused by the city's social, technological, and urban processes.

Whether integration or segregation contribute to the social formation, the movement of social change now relies on the technological development of spatial organization and the phenomenon of urban fragmentation which fractures the spaces of the city and its overall composition.3

Urbanization has generated other new dimensions of the social organization, which are now being reflected in social theory and in the practice of social institutions.4

There is a profound change taking place in the spatial organization of the city, which has become more diffuse and complex and thus, in the context of the new forms of social reproduction, more vulnerable to the changes in the economy.

Citizen Anonymous writes to us from 1976 to foretell how the power that governs us seeks "jurisdiction over all forms of communication," - in that case in particular the Quebec government's control of Bell Canada – and "a say in the policies of national networks."4 Moves like these are not necessarily constitutional and there is a distinction between unity and uniformity.

Citizen Anonymous quotes Quebec's then-communications minister, Denis Hardy, as saying, "{t}he centralization of decision-making powers in the name of national unity constitutes without a doubt a very important factor of dissension and fragmentation."5 So, with network technologies being the way that they are, unique and individual voices may arise but because of the nexus of centralization, the panopticon's dominion, they are kept in check, whether through monitoring or sedation by overexposure to information. The overexposure: simulation and simulacra - "information is directly destructive of meaning ... The loss of meaning is directly linked to the dissolving, dissuasive action of information{.}"6

Returning to The Phoenix newspaper, Hardy appears diplomatic in defence of the government when he says: "Quebec can only develop culturally by taking charge of communications within its territories."7So, from the vantage point of 1976 we can see the agencies of control spreading out over network technology to form its own hegemony. Whilst network technology gives social groups cohesive mobility it simultaneously allows the urban space to retain its cultural topography which makes for greater control. Google and Facebook – both products of the evolution of telecommunications – can be viewed as having, or at least sharing, federal jurisdiction. Bringing populations under federal jurisdiction brings together unity and the economic, socio-cultural reality.

[1] Fernandez, V. & Puel, G. (2012) "Socio-technical Systems, Public Space and Urban Fragmentation."Urban Studies, Vol. 49, No. 6; p.1298.

[2] Ibid.

[3] Ibid.

[4] Citizen Anonymous² (1976) "Quebec Reveals Wants in Communications." The Phoenix, Mar. 26.

[5] Ibid.

[6] Baudrillard, J. (1994) Simulacra & Simulation. Trans. Sheila Faria Glaser. Ann Arbor: The University of Michigan Press; p.79.

[7] Citizen Anonymous², Op. Cit.

The present stage of this world relies on the perception of its population; its very transformation relies on perception. As such, the very concept of an end is a key element in this process, and this is where the power lies.

This is why we see the world split into the "haves" and "have-nots," with the "have- nots" not having a world at all, because they have an empty perception; they will become "have-nots," and therefore have no awareness of their perceptions, and thus will no longer be "haves." They will no longer have a future.

The world is divided into "those who have a world" and "those who don't have a world." The former are "have-nots" and possess no perceptions at all; they are not aware that they possess a world. These have no sense of themselves as a "have-not," but will be destroyed by this new stage.

The division between them, "those who can have a world," and "those who can't have a world," are called the "have-s" by the "have-nots" and the "don'ts" by those of the "have-not" division. These are those who can have a world, and thus have a perception of a world; these have a sense of their own individual identity and thus know their perception, and thus know that they can have a world.

This is why I call this stage "The Age of the Don'ts."

This stage is the most wonderful, the most perfect and most complete. No world is left out of this stage, except for those who are able to have a world and thus know their own individual identity. They now possess no perception at all, and the consciousness of self-knowledge is now present, and they know that they are their own self; they will then be "have-nots" and have no perception of any world; they will be destroyed.

The method of the police-state is to fix the general perception so as to avoid revolution, or, let's say, subversion. It's the old trick of creating the "reasonable" perception as being "the real" perception.

The general perception should never rise above "reasonableness." All perception is reasonableness. What it should look like is a "reasonable" perception, as a reflection of reality. So the methods of this police-state are to make people "believe" that certain behaviors are "reasonable," to produce this perception, to fix this perception.

As the society governed by Kapital advances economically, the world and its transformation is subject to the perception guided by ideology; it is the ideology of Kapital's materialization contemporaneously.

The state, the economy, the means of production, and the distribution of resources is the social structure of the society governed by Kapital.

The goal is to change society, and with this change, the society will change.

The development of global Kapital relies upon the mediation of the spectacle – its role is essential – but the role it plays is nevertheless regional; Kapital attempts to penetrate even the most underdeveloped areas to capture the resource of its people. The only solution for the global crisis of the commodity is a local solution: the new world will always be a world, and global capitalism (including the state) will always be a world state.

In all of this, capitalism is simply a system which is both global and local at the same time. As with the other systems, capitalism is nothing if not globally integrated, while at the same time it will always be local to a very large extent. It is a system which has no means of being reduced to any one sector or social sphere; its "global" (though, for sure, globalised and globalised) forms can only be reduced to "local" (in this sense local) forms, i.e. "interpersonal" forms. In this sense, capitalism can be considered as a totality, a totality which has no global dimension. This totality, therefore, is both the global dimension and the local dimension of capitalism. It is only in this sense that the globalization of capital is the global and the local of capitalism.

It is the global dimension that characterises the modern, globalized, capitalist society, and which characterises the capitalist state. The world state is as an "international association" – a world "community" – a system that was born out of the interconnection of world capitalism. In this sense, as a system of the modern, modern system of society, the world state will be a "system of world economy" (which is nothing if not an "international association of national economies"). The world state, therefore, is as an "international organisation of the world capitalist system" (and, indeed, of the capitalist state). Its "international nature" is "its world character" (i.e. its trans-historical character). Hence, the "international character" of the world state is its "international character".

It is the international character of the modern, modern system that constitutes a "global character" of the system of capital. The world capitalist system is, therefore, not just a system in and of itself (a totality), but a totality, a system that has no global dimension. For it is, from the perspective of the world capitalist system, a system that has no global dimension (a system of "world economy"). The system of capitalist states is not just one capitalist state but a "system of a hundred countries" (as "a hundred nations"), and a system of a "multi-national system" (a "multinational world-system"). That is, as a totality, the system of capitalist states is a system that has no global dimension (in the sense of a "world economy"), and that is trans-historical. It is, as a system, a system that has no world character (in the sense of an "international association of national economies"). That is, for it is, from the perspective of the world capitalist system, a system that has no world character (in the sense of an "international association of national economies").

The "world character" of the system of capital is the "world character of the world economy". The "world character" of the system of capital is the "world character" of the world economy. And in fact, the

world economy is "a unit" that "exists", i.e. an "intermediate state", a "unified state", a "world economy" that has no global dimension (because it has no global economy, because it is trans-historical and because its world character is different from all the previous world-systems). And this unit is "independent" from any "intermediate state".

Capitalism is therefore a system of "a hundred countries" and "a world economy" and "a multi-national system" which has no world character and no global dimension (and not merely the one state and the one economy and the one economy that we find in capitalism). And capitalism is therefore a system of "a hundred countries" and "a world economy" and "a multi-national system" which has no global dimension (and not merely the one state and the one economy and the one economy that we find in capitalism).

The purpose of the spectacle is to portray the reality of the society governed by Kapital, to obliterate completely any pronouncement that does not satisfy it ideologically – it appears that its totalitarian existence relies on nothing other than the formation of its own crude abstraction.

In the same way, the spectacle is a system of the production of power which is always already totalitarian – it presents the truth, its own pure abstraction, in the form of its own absolute, it establishes the law of value (which is not the law of value itself, but the abstract form of the law of value) and its own law of accumulation, to give it a semblance of law in relation to a society of pure abstractions.

The spectacle, at bottom, is power – the political power of a totalitarian society. In order to prevent itself from falling into the pit of the absolute, its society needs to produce its own absolute, to create the new system. This process must end in the absolute itself, in its own absolute (the spectacle is not the system of the political power of the totalitarian society, but the actual production of the system).

All existing ideologies of a society of pure abstractions appear as a system of the production of the absolute, so that those who seek a political reform aimed at restoring the existing absolute, or who want to abolish the commodity as a social form – or whoever else wants to change the existing absolute – may easily form the spectacle without being confronted with a problem of the system itself.

The spectacle in opposition to the state of nature – the state of nature is the form in which the spectacle exists: because all existing ideologies (which always appear as mere systems) are already in opposition to the state of nature, and because the spectacle of the spectacle arises out of a conflict between the ideology and the state of nature. The political struggle is the state of nature of politics (not the state of nature of abstract political power). The latter is the political struggle of the spectacle. The spectacle as a political movement is only an appearance – as opposed to the ideological form of power of the spectacle – of a political movement. For instance, the movement of the state of nature between abstract ideologies does not arise out of a historical movement between abstract ideologies, it is only an appearance of such a

movement. And the appearance of this movement is already the appearance of a political movement, because in relation to the state of nature the politics of the spectacle is already a political struggle. It is this appearance of the state of nature between abstract ideologies which produces the social formation of the spectacle in a world already reduced to the movement of abstract ideologies, where all the real historical movements and crises are already reduced to appearances (the "real history of humanity," as the ideology puts it). This movement between appearances is the ideology of the bourgeois state of nature, where ideology takes its place in the order of appearance and ideology replaces the real politics of the bourgeois state of nature with a spectacle, because it is at this point that the political spectacle itself appears as a spectacle. The ideological movement of the bourgeois state of nature is the spectacle of the spectacle.

The appearance of the class struggle as a struggle between abstract ideologies is the class struggle of the spectacle.

The real movement between the relations of production between capitalists and workers in the realm of production, and between the capitalist and the worker in the realm of circulation, between commodities and money, does not emerge out of the ideological structure of the bourgeois state of nature, but into the bourgeois state of society; and the real political struggle between two ideologies – the bourgeois ideology of sovereignty and the socialist ideology of communism – are the real political struggle of the bourgeois state of society.

Complexity of plurality becomes in itself the site of opposition to the power base of Kapital and its abundant, sophisticated construct.1 “It is apparent that authority is not simply one entity, and that there are many perceptions of the boundary.”2 The operations of the society governed by Kapital and their associated power structures can either punish or privilege non-conformity, or conformity respectively, to form the perceptions of the society governed by Kapital objectively. Society and Kapitalismo are exclusive respectively; it is the relationship of power, between the structure of what makes the two bipolar that ties the one to the other.3 A society governed by Kapital and its associated power structures and the way it views that power structure as one is, in essence, structured by Kapitalism. For, by its very essence, it is not simply a relation between, but also a relation between the society governed by Kapital and the institutions of a society.4

A concrete example in the social order of modernity.

The specific context of the contemporary society of the West is one in which the structure of power and structures of recognition (or the sociality of power) are all in flux.6

A society governed by the logic of the logic of money, and thus the power structure of which are the monetary institutions of the system, is a society governed by one of the two principles of money, or money's logic. It is a society governed by the logic of the logic of money.

The society is a society governed by the logic of money, and which therefore is a society governed by one of the two principles of money. It is a society in which the sociality of power is necessarily one of money's principles. It is a society in which one of the two principles of money is, according to the logic of money, the only one legitimate. It is a society in which one of the two principles of money is, according to the logic of money, the only one legitimate. The society in which one of the two principles of money is the only one legitimate is one in which one of the two principles of money is the only principle of power, one of the two principles of power is, according to the logic of money, the only one legitimate.

The sociality of power in a society governed by the logic of money is the sociality of power in one of the two principle of power's principles. It is the sociality of power in one of the two principle of power's principles.

Max Lerner writes to us from 1977 to illustrate how people's perception of power manifested themselves in the personality of their leader and that leader's association to a structure of power. Citizen Lerner tells us the story of how Menahem Begin came to power, taking his place as Israel's sixth prime minister. Citizen Lerner describes Begin as “an Israeli nationalist – scornful of socialism, determined to drive a hard bargain in peace negotiations.”3

Citizen Lerner suggests that Arab militancy brought Begin to power to form a stronger Israeli national identity. Wherever 'society' increases disproportionately, in this case Arab militancy, Kapital responds accordingly. “Is it surprising,” writes Citizen Lerner, “that a third of the Israeli voters should cast their ballots for a strong identity for Israel?”4 This signifies that the reinforcement of power, redressing its own balance, comes through the personification of Kapital in the subjecthood of Menahem Begin. The subjecthood of Kapital, which stands above the sign as the personification, comes about when there is a greater opposition to liberal values. Inflation is proportionate to consumption, to which if there is opposition, a decline in plurality occurs and the totalitarian impulse of the spectacle recurs. Reading through Citizen Lerner's broadsheet it is evident that support for a Palestinian state would be solely a socialist objective, but this could only begin to come about when inflation is at its lowest and wages are at their heighest, so long as there is a majority of plurality within the Knesset.

Citizen Lerner implies that the strong figure, Begin's strength of character, assuages Israel's sense of insecurity. Citizen Lerner also associates the effect of this sense of insecurity to the “number of working-class Sephardic emigrants from southern and eastern countries,”5 most likely unwilling to compromise their reason for a strong sense of identification with the state of Israel.

When Citizen Lerner cites President Carter, of the United States of America, as referring to the authority of Israel as having “defendable boundaries” are we to assume that its authority is not wholly one entity but one based entirely on plurality? All this, of course, came at a time when President Carter had assured President Assad of Syria of a “homeland” - a diplomatically innocuous statement to say the least,

since it doesn't really promise anything concrete but it did affect public perceptions of America's “special relationship” with Israel. Citizen Lerner sums this all up perfectly when he says: “{t}here is such a thing as being so 'open' in one's diplomacy that it gets battered by every new current of opinion” - President Carter's comments coming just days before the Israeli election - “and becomes a cave of the winds.”6

Citizen Lerner describes Israeli national unity as comprising the heighest level of plurality and an even distribution of party diversity. Citizen Lerner does suggest however that the territorial views of Begin would be compromised by a cabinet made up of equal parts. According to Citizen Lerner, the personification of Kapital is seen “as a special guardian of the territorial integrity of Israel.”7 The imperative of Kapital is wholly territorial: returning to the rubric of resource capture.

[1] Lambley, D. (1992) “In Search of a Radical Discourse for Theatre.” New Theatre Quarterly, Vol. 8, No. 29; p.36.

[2] Ibid., p.40.

[3] Lerner, M. (1977) “Believes Begin Will Prove Responsible.” Sarasota Journal, May 27.

[4] Ibid.

[5] Ibid.

[6] Ibid.

[7] Ibid.

The domination of science according to the contemporary paradigm that necessitates the objective worldview - »weltanschauung« - makes political economy the force-dominant behind the establishment. That is, the economy and the state are the dominant structures. The state is constituted by power, its foundation is the institution of the state. The state becomes the dominant structural element only with the triumph of the globalist paradigm. The state is formed by the domination of science according to the current paradigm.

The science-oriented worldviews have created the dominant structural elements of the state, both economically and politically. However, the emergence of these structural elements can only occur in the framework of an objective worldview. That is, a philosophy of the world, and science in particular, has to serve a function within the framework of the objective worldview. A philosophy of the world that presupposes the domination of science by the state presupposes the existence of a science-based nation and its cultural hegemony. A science-based nation has to serve as a basis for the domination of politics by the economy and the state. Thus the objective worldview becomes an objective political culture. This is how the dominant political structures of our society have been created. What is left for the objective worldview? This is the problem of the ideological power - »bewerbe« - that we have to grapple with. The application of ideology as praxis.

The colonization of social life by the machinations of power leads to a higher visibility of the commodity within the open market; its global production depends upon mass consumption, which can only be sustained by labour and its division into its associated areas of manufacture, thereby suppressing any volition towards revolution. Power therefore becomes the only way of accessing the social wealth that, after years of suppression, is now being produced. Power thus becomes the only avenue to wealth, a wealth whose accumulation is now seen as the most natural and unavoidable route to domination of the world. The only avenue left open to the resistance is that of struggle, and struggle then becomes only the most natural and inevitable way to the destruction of power, only as such, then the best route to the domination of the people.

There is an essential element of Kapital that remains largely unknowable. The Kapitalists themselves are very much the exception. The whole system is based on the belief in the universality of economics. It is, however, an absolute principle for all theorists. It follows, therefore, that the Kapitalists are absolutely correct and can proceed no further in their theory because they know it is true. In the same way Marx, despite his knowledge of the Kapitalist theory, was led into wrong steps on all relevant questions. His errors are all the more remarkable in that, despite his knowledge of the theory, he was led to proceed from the point of view of the individual capital and not from the view of the social group capital. If he had followed the principle of the universality of the theory, as he should have, he would have been led to consider all the social groups as individuals and not as groups of individuals. Similarly, if he had taken the point of view of the social group capital, instead of the point of view of individual capital, he would have been led into the wrong track. He could then have proceeded from the standpoint of group rather than from the standpoint of individual capital.

The point of view of the individual capital, thus regarded, appears also to have been important to Marx. His treatment of the relations of production that appear in the second volume of Capital has, first of all, not been wholly satisfactory; and, secondly, the relation of the whole process of production, as it appears in Capital, can be regarded as a merely external aspect, not as a real process. For he is concerned with the relations of the particular capitalist group (capitalists) to the capitalist group that produces other things. If he had considered the whole process of production as a process in which the whole capitalistic group is involved, he would have seen only the relations of the group to the other capitalists and not the relations between the capitalists in general and the other capitalists and the other capitalists. For to the individual capitalist and even to the individual workers is the same thing as the whole process of production. This fact constitutes in part the explanation of the contradictory aspects of Capital. But it cannot be a complete explanation. The contradictions, of course, are not to be found solely in the relation between the individual capitalists and the individual workers. The antagonism of the individual capitalists and the relation of the group, on the one hand, and the capital as a whole, on the other hand, also constitute what may be called the second aspect.

If the relation of the group and the capital is, as it appears in Capital, merely external to the process of production, as a process in which each individual capitalist is concerned with himself as a capitalist, then the contradictions of the individual capitalists, as distinct from the relations of the group, would be external to the contradiction between the different workers and the capital. But these contradictions, of

course, exist precisely in the form in which they appear in Capital.

When Kapital's power becomes greater its sophisticated and ramified qualities retreat from the knower. Kapital is the grand artificer. It's the master builder. When its power is greater, its intricate and ramified qualities retreat into Kapital and its grand and intricate powers begin to diminish.

The third step is that, as wealth increases in value, it becomes in turn harder to achieve wealth and, as power (more and more) becomes more accessible, it becomes harder to obtain it. The very act of acquiring wealth begins to lose its value. There are two reasons for this. First, a higher level of wealth requires a lower level of labor. It requires less of the skill of the artisan and more of the skill of the moneylender. Second, the more accessible wealth becomes, the less valuable it is. The greater the barrier to obtaining wealth, the less the value it acquires. In short, wealth is the means of acquiring wealth, the means of attaining wealth, and the means of attaining more wealth. Hence, the value of wealth declines. It becomes not-wealth. In short, the lower the barrier to wealth, the less value it acquire.

The higher the value of wealth, the greater the barrier to wealth. Thus, the greater the inequality of wealth, the more valuable the inequality of wealth. This is the first step in the process of the wealth being turned into less.

Thus, the upper classes begin to find themselves in an existential dilemma. They've accumulated wealth, but what is the point of accumulating wealth? How are they going to get out of this dilemma? They are either going to lose it all or they are going to become the working poor.

The working poor are the lowest tier of the income scale. They spend all their income, with the exception of what is necessary to survive (they can't buy anything). These are those who actually have to work because they do not have enough savings to live on. These are those who have to spend all their income, or who have to sell their labor.

“Representation recedes directly.”1 Representation recedes directly into the plenipotentiary, where Kapital assumes full power to act independently; we serve this master apparently through our direct relationship to money, the sum of all its parts, the commodity, the actuality of the society governed by Kapital.

The manner in which Kapital remains opaquely covert is by its exertion over the economy and its dominion over the commodity to reduce its visibility; the commodity and the economy mask Kapital's true identity. Capital and production are so closely bound up with labour, however, that they are both inseparable in the mind of the commodity-producer. Capital, in fact, is an effect of labour: labour is capital. If Kapital's identity cannot be discovered without a further development of capital, it is by its constant

substitution for labour: by its continuous reproduction of itself, its constant alteration of itself. Labour-time is not only the constant measure of the commodity-product. It is also the constant measure of Kapital's identity and its substitution of labour for capital. There is nothing in Kapital that prevents capital from coming forth as labour. In this case, therefore, capital would appear to be the same as labour, that is to say, labour as capital. The fact that capital is not labour-time alone has nothing to do with the relation of capital and labour to each other. Capital and labour are the same thing. In one sense labour and capital are as far apart as the existence of money is from the existence of wage labour. In this sense labour and capital are different in the same way as human beings and nature are different: they are different things that have the same origin in the same human being. The commodity and the economy do not simply disappear. Capital and labour are not different persons, but identical people.

Kapital, however, comes to know nothing of this, or at least it does not know what to know. Kapital does not appear to him. The 'law of the tendency of the rate of profit to fall', in the sense of the laws of capitalist production, disappears in the absence of capital. The exchange-value that Kapital describes, the relation of capital to labour, and the process of transformation of commodities into capital, can be represented by the exchange-value of labour-time only in the form of value. Kapital's own commodity is labour. Therefore, the exchange-value of labour is the value of labour, the rate of profit. The labour-time is no longer exchanged as labour; it is capital. But the rate of profit does not fall, so that capital and labour are as far apart as the value and the rate of profit. The exchange-value of labour-time is only the value of capital. The rate of profit is the rate of capital. A part of the value that capital produces is converted into capital.

So much for the relation of capital and labour, its structure, its essential feature. Its relation to the rest of society is another matter. For Marx, there is no such relation, at least not one that can be studied. As early as 1843 he had recognized this, pointing out that the 'natural rate of profit' cannot be derived from the laws of capitalist production. He says that:

'When the product is not yet fully consumed, [profit] is determined by the rate of profit as a quantity of commodities at which the total amount of surplus-value in circulation corresponds to the total amount of value realised. But such a rate of profit is wholly the product of the conditions of production and not of capital, the conditions of production being determined by the product.'

The relation of capital and labour is a relation of capital and a relation of the labour that it creates to the other, not of capital to the value that it produces. To explain it correctly would require an in-depth study of the relationship of value to wage- labour, since the former is only a relative measure of the latter. But we have seen above that value only contains the sum total of the labour that has been required for production, and that wage-labour can't express this, since that is only an expression of the sum total of the wages paid out. But the difference between surplus-value and profit, or between rent and wages, is only the amount of labour required to reproduce the commodity, and therefore it can't be expressed as a measure of the total amount of value, since the difference between the two terms simply expresses the amount of labour that is required to reproduce the commodity. Yet, in this connection, it is useful to recall the passage from Marx to

Capital, where he asks if the 'reproductive labourer' in its 'real existence in its concrete form' is itself 'another productive labourer'.

Kapital makes these particular aspects familiar to us, as if they were its conduit, whilst as an entity, by itself and at large standing alone, its complete form can remain relatively unknown. The great distance between its various parts, the interconnecting structure of its core, makes it difficult to discern what its parts are actually doing, since the entire entity is a single, unformed whole.

This makes it especially difficult to decipher what it is doing, and what its intentions are, and the best that we can do is use the information that we have gathered in our studies of it to build a hypothesis. As a result, by using this hypothesis, and combining it with other knowledge, we can eventually arrive at a definite and definitive conclusion. This conclusion can then be further tested to find out if it holds true. We know that the various portions of the entity are involved in the following activities: it grows. This process is accompanied by a change in the state of its core, and a change in its internal dynamics. These can be inferred by observing the core's oscillation and by seeing the activity of various sections of the entity. The state of the core can be confirmed by observing its fluctuations in frequency.

This process also seems to be accompanied by other changes in its internal dynamics. If a portion of the core has a higher frequency, then the other parts will also, or, if the entire core has a higher frequency, then each portion of the core will also have a higher frequency. These two patterns appear to be mutually dependent. Also, as its core moves up and down, its internal dynamics also tend to change.

An entity cannot be both growing and shrinking. One or the other must exist. A growth process is a transformation of the internal dynamics of an entity, and its central state (the "shape"). The central state is the center of the entity's "sphere" (our word for the space that contains all the entities in the world). If we look at the entities that we know, we see that there are some that are moving in only one direction, while others are moving in the opposite direction. Also, we see that some parts of them move, while other parts move in the opposite direction. The central state of an entity, that is the center of its shape, is not one of these patterns.

This central state is described as the "end" of an entity. It is the "beating heart" of the entity. It is also the "body" of the entity. However, its internal dynamics can still be described as a growth process. We have seen that, as the entity's internal dynamics change, its external dynamics also change, usually moving in the same direction. The growth process of an entity can be summarized by the following basic process, in which it starts out in one state, gets turned over by the internal dynamics, and changes direction. The basic process that is observed in the process of the growth of an entity is the following. The entity begins as an empty entity, of no internal dynamics. All that is known about an entity is that it is an entity. It is then shaped in one state, and begins to interact with the outside world.

In this process, we can see that the internal dynamics can give rise to something that is external. The internal dynamics must cause some internal structure to form in order to interact with the outside world. We see here how the inner dynamics influence the outer dynamics. A good example of this is the spiral of a spinning ball. A ball spinning around a circular path must cause some internal structure to arise in order to interact with the outside world. This internal structure can also be seen in all objects which have internal dynamics.

The internal dynamics can also turn an entity into an entity. The process of turning an entity into an entity is known as "subsequently". At the start of the process, we have an entity without internal dynamics. We see a single external event, like a sound wave, which is enough to cause an internal structure to form in an entity. An internal structure can be described as the structure that arises as a result of the external event. We see the spiral of the ball as an example of this. An internal structure appears as a result of a sound wave, and thus a spin of the ball. In a process of turning an entity into an entity, we see the spiral of the ball as the internal structure that has formed after a sound wave. The spiral can be seen as the external structure that has resulted from the internal structure, but the spiral is itself external to the entity.

When understood as an independent entity we notice that Kapital moves through all areas of social life. There is nothing that it does that is unplanned. A single event and a single thing may happen and have an impact on all of life. In such situations one sees a constant and orderly development of the economy and its society. Such an economy is not the product of individual, collective or group action but one that is spontaneously organized and planned. What is the difference between such an economy and the classical economy? There are two principal differences. First, the classical economy is one in which one acts not in the order of a single individual or group, but as a single actor. Secondly, it tends toward the economy of an undifferentiated social unit. The undifferentiated economy means, as Marx said, "the economy of the undifferentiated people." It is a society characterized by a single social center and a tendency toward one of the central categories of the classical economy.

If Kapital's base is material then its role is economical. What is its role, then? What is its purpose, then? This is the most important question which cannot be resolved until its meaning has been clarified. It is also the question which must at all costs be solved as quickly as possible. Kapital's purpose can be stated as: To organize human labor in the interests of the total system. However, this does not answer the first question. What does this mean? It is not clear. It seems, for example, that it means: To ensure that the individual is always an object of the system. However, this is also a meaningless statement. If, for example, Kapital's purpose is merely to organize human labor for its own sake, then it has already accomplished its goal. It does not go on to say: To maximize human labor. In fact, it is not clear what the human labor that Kapital intends to organize is being organized for. It is unclear who, what, how, and why. Its purpose is not as clear as its content. At best, it means: To organize labor for the total system, in order to make human labor its total product. So what if its end is simply, in fact, more labor? This can't be right. But it is, therefore, not clear that it means: To maximize labor.

"{C}ommodities, money, capital and the state are fetishes," writes Daniel Bensaïd.2 They are

illusions that are fabricated and are only necessary because they depend on social relations; abolishing these social relations would abolish these illusions. "{C}apital exists because we create it," argues John Holloway3, but will it cease to exist if we do not create it tomorrow? "Abolishing the conditions of fetishism in reality means overthrowing the despotism of the market and the power of private property and breaking the state that ensures the conditions of social reproduction."4

If labour is the social relation that produces the commodity then it is labour itself that would have to be abolished to remove the social relations that manufacture the fetishistic illusions. We return to Victor Riesel, writing to us from 1972, who calculates that "American labor now can influence directly and indirectly ... almost $40 billion."5 Citizen Riesel writes to us from a time when American banks were going through the process of being unionized after unions had been kept out of the banking field for so long.

Citizen Riesel tells us that unions begin moving union money into union banks. Society has the ability to bargain with Kapital – where Kapital is a singular entity, Society is a nebulous and populous body. Society wants money. Society knows that Kapital has the exchangeability. If society has the employability, Kapital sees the opportunity. Profitability. Labour unions give profitability some measure of security.

Citizen Riesel's report is documenting a historical precedent. Social relations are strengthened by the unions. The more labour becomes social, the more it is in the service of Kapital. It would be more insecure without unionization. The two of them can work together to lower inflation. It all depends on the negotiation and type of transaction.

Citizen Riesel describes this transaction as "a flow of multi-colored checks, totalling billions of dollars, pour in futuristic cinematic fashions from union treasuries into the unionized banks."6 Citizen Riesel credits Howard Coughlin, then-president of the Office and Professional Employees International Union, with 'cracking the dike' by fully unionizing the National Bank of Washington. "On Aug. 11," writes Citizen Riesel, the Union Label Department of the American Federation of Labor and Congress of Industrial Organizations, "mailed a $10,000 check to True Davis, National Bank of Washington president. The check was for a certificate of deposit for two years."7 Union label attracted union dollar. "The implications are obvious," writes Citizen Riesel. "The unions ... can influence the deposits of billions of dollars."8 Here we see a sharp inversion of the orthodoxy of monetary influence. In a quick turnaround, or role reversal, the unionists have become the capitalists and the social interests lie with the one who invests.

[1] #1.

[2] Bensaïd, D. (2005) "On a Recent Book by John Holloway." Historical Materialism, Vol. 13, No. 4; p.188.

[3] Ibid.

[4] Ibid., p.189.

[5] Riesel, V. (1972) “Labor Backing Unionized Bank.”Ludington Daily News, Sep. 11.

[6] Ibid.

[7] Ibid.

[8] Ibid.

The social, not beyond the dynamics of Kapital, controls the rational excess of surplus-value. The social, above all, regulates it as the result of its laws. The 'laws' are the laws of the production process, not the laws of social necessity. These laws are the products of the social relationships, and only the social is able to produce them in their own form.

The 'laws' for a given social process do not come from nature or 'human nature', they come from it, from the economic process itself, through the mechanism of the social process. Therefore they have to do with the particular laws of that process, and are subject to its particular laws as well.

The social process is a unity of laws, a unity of laws that arises by virtue of the fact that it is a social process. The social process is an 'organic unity', a unity of the laws of two stages of the process; not, however, the natural unity of the process of production. It is the unity of a 'social law' with the laws of the organic unity.

It is this unity that determines the character and significance of the laws, the laws as the social process, as the productive form of the productive process. The laws are thus the laws of the capitalist system, not the laws of social necessity or natural laws. The laws of the capitalist system are themselves the laws of the capitalist process, the laws of capitalist production.

It is the social character of the law, and not the social nature of the law, that determines the function of the laws and the relations of the laws to one another. In determining the function and the function of the laws, in determining the functions of the laws and their relations to one another, the system establishes its unity, and its 'organic unity'.

Thus, through the particular laws of the particular social process, and their relation to one another, the social system establishes its unique relationship to the objective world, which is its social unity. The laws define the relation of the social process to the objective world. They define the unique process of production to the specific process of production, which is its organic unity.

The laws of social necessity and natural laws that are a necessary result of a specific social process, and not the necessity of the process as such, constitute its specific 'natural unity'. Thus, the laws of natural

necessity do not determine the nature of social necessity, or the natural existence of social necessity. The existence of social necessity is determined by the specific laws of the social process.

The power to extract this through the commodity of labour is at the heart of the concept of production. All production, including capitalist production, presupposes labour as the general medium. If the general medium becomes the individual commodity, it is through an exchange with another commodity — i.e., it is through labour. That exchange determines the form of the commodity, its quality, quantity, and the product. When the form of the commodity changes into its opposite, when its quantity has changed into its quality, it is, in fact, at the very same time its form of production, its means of existence. In the same way that the commodity — when it is exchanged for other commodities — becomes its own commodity and becomes its form of production, its means of existence. Similarly, the commodity — as a commodity itself — has in fact changed into its opposite, the individual commodity. This is the substance of commodity fetishism. For if the general medium becomes the individual commodity, labour; in the same way, if the commodity — the exchangeable form of itself — becomes the individual commodity, its particularised form of production, labour. If this latter becomes the form of its general mediating medium, labour, commodity fetishism is no longer at the basis of production. And if commodity fetishism is no longer at the basis of production, the product cannot become its specific existence as a specific product, the product of labour; for this presupposes both labour as a mediating medium and commodity fetishism.

Production is our reference for the mode of social production around which we can form a critique of political economy. In order to grasp this question we need to understand that production is not the only form of social production, and that it does not reflect itself in the mode of social production. It is only a form of social production which is determined in the mode of social production. What has to be analysed in order to analyse other forms of social production is the mode of social production. The most obvious difference between the modes of production (of the mode of social production) is the mode of appropriation. In the mode of social production, the modes of appropriation are identical. In the mode of production, appropriation is by means of property. In the mode of production, property is first of all a mode of appropriation.

Surplus-value is measurable. When the number of people employed in the economy exceeds the number of people employed in the labor market, then surplus value in the economy is realized. There are all sorts of ways you can measure surplus value, such as the price-value of goods or the value of workers. But one way that surplus value is measured is that if there is a higher surplus value for the capitalist than the wage of the worker, then the surplus value gets divided between the capitalist and the workers. This is what we call surplus value for the capitalist and surplus value for the worker.

But surplus value for the capitalist is not a separate commodity; rather, it is equal to the amount of value of his labor, plus the amount of value he gets from the land and machine labor, plus the cost of everything he consumes, plus a profit. Social labour and its rational operation is distinctly assigned to value. The labour of value is productive labour because it serves to produce the commodities, i.e.,

commodities of a higher value than they are themselves. The labour of a worker belongs to the productive labourer, and it consists of both means of subsistence and labour itself.

In fact the labourer's activity consists not only of an activity of labour, which is not directed to exchange value, but also of a certain amount of activity directed to production of value.

Labour of every kind is generally equivalent to the law of value and the production of value depends on wealth and its natural distribution.1 The law of value is not a natural law but a law of the class struggle (see below). The law of value is also the law of socialisation of labor; the class struggle expresses in social form the conflict of two classes, which is identical with the social revolution. The class struggle which the bourgeoisie has brought about has thus its basis and its consequence in class society.

The law of value is desired vertiginously, Kapital is desired profoundly, and exchange bears the quality of a certain humanist morality. Exchange is in all these matters one of the necessary components of the world. On the other hand, in terms of the law of value the world exists, exchange is possible, and the law of value is only an intellectual and theoretical invention. The law of value is not realizable and the law of value is not true.

For the economists and positivists, the law of value constitutes the basis of a whole system of laws and their corresponding political theories. In fact, the law of value is a postulate of the entire theory of economic theory and is no more than a political form of a positivist theory of economic theory.

The law of value is therefore an abstract and intellectual postulate of modern economic theory. The positivist theory of economic theory has no basis in reality. As a fact, economic theory has no concrete law or truth. To speak of the law of value is to speak of a theoretical invention which is based on the postulate of the economic positivists and a mere postulate of their theory. Economists, to speak of the law of value is to speak of a purely postulate of their theory, which does not exist in reality. Economics is a postulate. Hence, it cannot be justified in terms of reality.

Kapital makes a profit from labour power which is traded off against productivity.2 The value in the form of money is transferred from labour power to capital, from the worker to the capitalist, and then to the capitalist who must then sell it back into labour power. This process of value exchange is called the capital-labour relation. In addition to the money form, the exchange of labour power as the form of value for capital as the form of value is carried out on a more complicated level.

Thus, in the money form, the social relationship is that of commodity-capital. It is a relation of mutual production of equal capitals between themselves and for each other. For us, the commodity-capital of value is simply that of capital-labour, for Capital is the social relation. There is no real difference

between the 'product' and the 'capital' in their 'social relationship'. The product is only the social form of labour. It is just the 'product' of the social production process which is exchanged for value as the social form of labour-power. A product is merely that social relation. It is the product, the expression of the exchange between the relations of capital and labour.

The society governed by Kapital self-evidently contains the abstract quantity that forms the immanent system in which Kapital becomes embroiled in a flux of signs, where signs undo what has been done and social relations are rendered virtual - a reappropriation of the actualization of Kapital. Social formations become 'transmogrified' by a form of 'transmutative politics' in which the sign as an external object is transformed into the sign's equivalent. But the social relation (the sign as object) is, in this moment, also transformed into the social form of the relation between individual actors, in the relation that must be established in order to realize what has already been represented, and that must also realize the sign in order to become the sign itself. The process of transformation must include a 'transformation of the sign-form' in the first instance, then a 'transformation of the subject-form' in the second. Only then can we speak of a transmodification of the 'social,' the social being what it is, and of 'sociality.' The 'transformation of the sign- form' is that which is made by transposing signified and signified signified into the actuality of a subjectivity, a subjectivity that is not merely its own object, but its only object, the subject that does not only exist, but also exists - is a 'self-existence.' This transformation includes, however, at the same time a further transformation of the subject. In the process of self-determination, the particular (subject), becomes the universal (individual) and the general (nation), the singular and the plural (everybody and nobody). The transformation of the sign-form involves a transformation of the sign as object and subject, of the signified as subject, subject- form, and subject-form, and is therefore a process of subjectification. It is the 'dissemination' of the subject - the process of becoming, or as Marx called it, of the 're-emergence of the individual' - through a process of alienation, reification, and subjectification, in which the former, in the context of a social relation, becomes the latter, which is not merely its own object, but its absolute existence. This re- emergence cannot be understood as a mere re-development, as the return to the basis of which the individual becomes a social being, but as a full and direct re- emergence, and a re-emergence of the universality of individual subjectivity in a social reality which is not merely its own object but which is therefore its own existence, but this re-emergence as a universal which is not only subject but also universal.

Static, industrial Kapital is being transferred to the virtual. The transfer of Kapital into the virtual world allows it to meet its basic function of providing the medium for the realization of the virtual economy – that of exchange. It is being put in the service of the realization of the virtual money supply, that is, the creation of new real capital and of a circulation of new wealth.

In the virtual world of the economy of Kapital, the exchange of commodities (or, indeed, anything that may be exchanged for a commodity) is a virtual commodity- exchange, a commodity-currency. Thus, in the virtual world of Kapital, the exchange of commodities to be exchanged becomes a commodity exchange. The process of virtual exchange of objects that cannot be replaced by another object is, indeed, an exchange of commodities, and of commodities that may be exchanged for another commodity. And because these things can be exchanged, the virtual world of Kapital does not suffer the problems of the

money system, since commodities can be exchanged for a virtual currency.

The use of the virtual exchange of commodities and money must be understood in terms of the following: (i) the exchange of commodities and money as if these were real things that have existed before, (ii) the production of new commodities and money in the virtual world of Kapital, i.e., the production of new wealth in Kapital, and (iii) the transfer of the virtual supply of the supply of wealth (in the virtual world of Kapital) from the virtual to the real world.

Surplus-value is realized in the order of simulacra, united by a common feature, embodied by the concrete.3 The sum of these elements constitutes a living-being which, through its own vitality, is endowed with life-activity, that is to say, with life in the world. All living beings are endowed with an objective essence (i.e. with the quality of life), which is given in the form of living-essence, and which is given in the order of life-activity and the unity of the living-being.

We often remain unaware of the concrete ways that specifically affect our capacity to act due to the way that Kapital invests our desires, our impulses, and, the assemblages of our specific drives. It channels them into channels of simulation. Through the construction of an image, Kapital creates an image of the future that may be projected as if it is a possibility that may come true. However, what would one expect, or want, from such an image?

But for us, the future is no such thing, because all that is in the future, for all that could be, is already true.

Surplus-value, that is, labour productivity, contributes to the immanent system that makes the society governed by Kapital unique.4 “{S}urplus value ... expresses the movement and contradictions of immanent relations of capitalist exploitation.”5 Surplus-value and its procurement stem from the immanent and incessant drives that come from the decoded flux of signs that are contained within social flows.6 The society governed by Kapital measures the quantity of the decoded flux of signs, their abstractions and their universal impositions, and surplus-value is generated with a constant necessity, without limitations, from the flow of social relations.7 The society governed by Kapital's virtual spheres of actuality contain the means of production from which labour and its division is associated with the exploitation and alienation of the immanent event expressed by the productivity of labour which generates surplus-value.8

Surplus-value within a socialist system, Kapital amassed by labour productivity, reappropriates material accumulation for redistribution to meet people's needs. We can view this through the lens of China's economic system in the immaediate wake of Chairman Mao's legacy preceding globalizations' hegemony.

Citizen Anonymous, writing for The Spokesman-Review in 1977, explains how “China called on its people ... to help raise 'enormous funds' to build a modern Socialist state ... 'entirely different' from capitalism.”9 In capitalist states, economic growth and prosperity can often be sacrificed for the sake of ideological purity, where the maintenance of the status quo would rather leadership remain static than be pragmatic. If the means of surplus-value is to increase accumulation for the state then its end is towards its redistribution amongst its citizens and not lining the pockets of its upper-echelon denizens.

The situation requires a radical divergence from all ideologies of leadership parties, a 'cultural revolution' of people and polities, and the installation of a new international economic order that can guarantee the interests of developing countries. Socialist ends can be met by the correct appropriation and remuneration of funds channeled into agriculture, industry, science, technology, and protectionism in trade relations. By the end of this century the continent of Africa shall be united by an economic union in its entirety. The creation of a new international economic order for developing nations can safeguard the labour of Africa from being expropriated from the worker and the manufacturer. It is the union of the union led by the chairperson and the delegation coalition.

The gains of enterprise under socialism differ essentially from capitalist profit. Citizen Anonymous tells us: “{t}he gains of a Socialist enterprise are a manifestation of the workers' conscious effort to create material wealth, provide funds for consumption and accumulate capital for building socialism.”10 A manifestation of cooperation, not a manifestation of prestation.

In our contemporary day, China manipulates economic accounting in enterprise to increase accumulation for socialism, but it does this, like any other outfit that is nominally socialist, by putting profit in command. Returning to our epoch of 1977, Citizen Anonymous writes that “Peking has experienced trouble within the economy because 'people became wary of finance and accounting.'”11 The same rings true in our contemporary day. Suspicions have been raised, doubts have been confirmed, and the people and their polity under the prestation of capitalist hegemony are beginning to demand revisions to the decisions within our global economy.

[1] Baudrillard, J. (1993) Symbolic Exchange and Death. London: SAGE Publications Ltd; p.9.

[2] Ibid., p.47, n.21.

[3] Roberts, J. M. (2012) “Poststructuralism against poststructuralism: Actor- network theory, organizations and economic markets.” European Journal of Social Theory, Vol.15, No.1; p.48.

[4] Ibid., p.49.

[5] Ibid., p.37.

[6] Ibid., p.46.

[7] Ibid.

[8] Ibid., p.37.

[9] Citizen Anonymous (1977) “China calls for economic growth.” The Spokesman- Review, Aug. 28.

[10] Ibid.

[11] Ibid.

A medium that is reproductive can take reality and reduplicate it meticulously, the way that virtual reality is pushing us deeper into hyperreality1, a reality that collapses in on itself and brings the spectacle to an end.

So what is hyperreality? It's the "next" version of virtual reality, the next iteration of that technology. What we do now is just the version we have, but what we do in the future is the "next" version of that. Hyperreality is the next version of a technology that is already happening.

The question is: what does "the next" version of virtual reality look like? And what is the value of being able to look into the future?

The tendency of reality to reproduce from one medium to another is the reproduction of the medium into the message. We call this "reification" or "metamorphosis". We call it the "mechanism of reality", it is the "metamorpheic process" which is a mechanism of the medium, is a method of its reproduction. Metamorphosis is a process of the media, the medium, the message, so the metamorphosis is an intercommunication in the medium, it is an intercommunication in the medium into the message. This medium-message relation of the metamorphosis exists also in reality, not only in the mediated medium.

Reification/Metamorphosis = The mechanism of the medium = The process of the message = The mediation of reality into message.

So, we are speaking about the mediation of reality into message.

Reification occurs, not just in the medium, but even in the message itself, not only in the mediated medium. We can speak about this mediation of the medium into the message through two very different kinds of mediation, one mediated by the medium, another mediated by the message.

This tendency towards hyperreality was inaugrated by realism. “Realism seeks essential or scientific correspondence with physical reality.”2

Reality and its representation is fundamentally linked to the imitation of the ideal. When it comes to "the imitation of the ideal," the two are mutually exclusive. For example, you cannot have a reality that

is the same as or more real than a replica of reality. If you attempt to do that, then you are, in the final analysis, imitating a reality. And if you try to imitate a replica of reality, then you are, in the final analysis, imitating a reality. The two are linked, but they are not the same thing. Reality is real, only insofar as it mimics reality and, in particular, it is imitating the reality that is supposed to be imitated.

Appropriation, reproduction, simulacra, and simulation all comprise the 'new realism'. Theoretical and empirical research into these forms of representation suggests that the 'new realism' in our times consists in a radical shift from the 'originality' of representation (to use Freud's terms) to the 'reification' of representation: the representation of a society by the society which produces and reproduces it, in such a way that representation is not merely true in itself, but is, in the strict sense, a mirror image of itself. This shift from originality to reification entails a more radical alteration of the relationship between the individual and society. The reification of representation has implications for understanding the relation between the private and the social, and this relationship is one that continues to shape human societies in our time: from the private individual to the collective individual, the citizen to the 'free' individual, the nation to the 'global citizen'.

With the reification of representation and the shifting in relation between the private individual and the society at large, the 'new realism' also produces a radical change in the nature of action. Whereas the old realism found the individual subject as an independent agent, the new realism finds the subject as a result of the totality of action: the action of every human society. The reification of the social is the key to the shift in relation between the individual and society, and the new realism is at the forefront of this reification.

Paul Harvey writes to us from 1976, to quote the then-Republican Party politician George Romney who described the American “economic system as neither capitalism nor socialism – but 'consumerism.'”3 Citizen Harvey goes on to say that the industrialist and former Interior Secretary Wally Hickel redefined the American political preference as “neither liberalism nor conservatism – but 'realism.'”4

Citizen Harvey cites Hickel as saying that down through the twentieth century the American political system has been swinging like a pendulum, from left to right and back again. Citizen Harvey demystifies any reality of there being a post-McCarthy era hidden Communist lurking underneath every American bed or that the U.S. Economy is somehow isolated from the rest of the world. Rather, for Citizen Harvey, the realism is in the enlightened selfishness of capitalism. And in this light, Citizen Harvey quotes Hickel as saying that “the wave of the future is realism.”5

Citizen Harvey stresses that this does not mean that the government should take care of everybody whilst nobody is left to take care of the government. “In trying to do everything for everyone,” writes Citizen Harvey, we almost destroy the system of capitalism.6 And nobody'll do that any day will they? Even so, as a caution Citizen Harvey warns that a minority can litigate and legislate away the citizen's own freedom, a freedom that is inherent within capitalism. So, it would appear that some amount of realism is

needed to bridge the gap between capitalism and socialism and keep in check a rampant consumerism. Citizen Harvey's article also raises the question as to whether we should prioritize unemployment ahead of concerns about the environment.

From the epoch of Citizen Harvey, there might be something to be said about the myth of scarcity. "{An oil} driller dares not plan a $10 million investment when he doesn't know whether the price is going to be 52 cents or $2."7 Prices have to have a high fixivity according to the myth of scarcity for any real capitalist to make any serious money. Meanwhile Citizen Harvey reports that economists protest the economy for its increasing complexity. Yet, "{i}n reality, economics is as simple as this," Citizen Harvey tells us, that, "{t}here is no wealth without production. The way to stop inflation is to increase production."8 The rubric of consumerism: once again exploiting the proletarian. It bears repeating: the proletarian must be abolished. Surplus-value can be proportionate to an increase in wages. Citizen Harvey tells us: "{t}he cost of electricity will go down when there is more than enough electricity. The prices of houses will go down when there are more houses than buyers. That is realism."9

[1] See Chapter 2 for the definition of 'hyperreality'. Basically, it means the simulation of reality.

[2] Jones, B. (1989) "Computer Imagery: Imitation and Representation of Realities." Leonardo. Supplemental Issue, Vol. 2; p.32.

[3] Harvey, P. (1976) "It's Time For Realism." Ocala Star-Banner, Sep. 26.

[4] Ibid.

[5] Ibid.

[6] Ibid.

[7] Ibid.

[8] Ibid.

[9] Ibid.

Static, industrial Kapital is being transferred to the realm of the virtual. The dominant mode of production is the means of simulation. OK?

§

Tarot.

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SECVNDI
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III:VIII:VI:VI:V:IV:IX
II:V:III:II:II:IV VII:VIII:V:IV:VI

Z Π H M Y
VII:VIII:V:IV:VI
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SIGILLVM
SANCTVM
FRATERNITATIS
Θ‡HOAΞ

Θ‡HOAΞ

Class B

Détournement

CARTOMANCY SCIENTIA

AN EXPLANATION OF THE CARDS OF THE TAROT WITH THEIR ATTRIBUTIONS INCLUDING A METHOD OF DIVINATION BY THEIR USE.

"No divination
No difference
No number No
equality

None Above All
The Joker

King for a Day

Fool for a Lifetime,”

– Arimanius Théletos.

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A figure in the shape of an Ankh with symbols descending from it reveal the major Arcanum below. Above lies the unknown. Below lies the order. Below the order the Minor Arcanum lies. Lies Lies Lies come in Threes Threes Threes. Three hidden attributions above the Major Arcanum exist in sullen solitude. Lying face down. Symbols about the form as seen above represent the only possible system of divination: sortition. All true attributions according to Tarot derive themselves from a process of sortition. Of course the important question of the symbols begs like a dog for crumbs underneath the table. To lay the cards one needs a table. To lay a table one needs a cloth. The Three Above lie face down throughout the reading. Until the time of unveiling.

In the first instance sortition knocks on the door of design. To know truth one first must know desire. The alphabet of desire no matter how corrupt must take precedent of all works of divination. It contains three fundamental elements that improve cognition. Numerical values. Phoenetic sounds. And symbols acute to one's own mind. The order and value should find a suitable appropriation before the other two elements meet the craft of a true hand. Does one reach ten and then begin again? From ten to one hundred or a thousand? Zero contains a mystery. In Tarot zero most commonly applies to the dissolution of the entire pantheon. The function of dissolution belongs to the Joker. The King above All. None above All. About ninety degrees turn-face turn-about turn-coat turn-suit.

Cornelius Agrippa lies on his side. Christian Rosenkreutz lies below. Three Hidden Above. Veilèd when looking up. Slain when looking ahead. The King's Head and The Rising Sun shining down on all below. Crossing East-and-West. One hand up one hand down. Draw! And upon the cross the form. The loop atop the Ankh sheds continuous light in a circle process recycling the opposite rays of the sun. The Moon? Top Trump! No moons in Runes { … } A series of four concentric cups followèd by a series of whacking wands‡: no times no sands in Runes. So how do we identify classical tarot with this *Novus Suus* method? English Qabalah shares no such features with Egyptian systems other than the Greek method-of-play. Isopsephy. Where ev'ry number does agree!

The Rose Cross shares a lot of symbolism with The Solomonic Temple. As a figure it represents the consummation of heaven and earth. The YHVH cult comprehendèd a way to apprehend and imprison the Shekhinah‡ in the figure of a man. If we look upon the architectural measurements of the Temple from an aerial point-of-view it gives us a system of attribution for Tarot. Any reconstructive idea concerning the Solomonic Temple finds its most appropriate setting here in the figurative analogy. As per the old adage "as above so below" we can only look upon symbolic representations from the aerial point-of-view. Such a god-headed point-of-view always looking down upon a man. The dog-headed point-of- view always looking up to a man! Neither-neither. Never-never. Until we raise them to our level of understanding. Our eye level; our spirit level; the measure and the mark!

The True Attributions of one system cannot hold true for another. Specifically the one from your own hand! The interpretation of the Tarot system involves a great deal of speculation and wishy-washy interpretation, until now. Yet to express an opinion on the subject inevitably contradicts or offends someone claiming knowledge as to their appropriate use. No quibbles with authors or historians. Magicians on-the-other-hand can use them for the following purposes: i) inscribing volition; ii) representing ideas as symbols; iii) invoking certain entities; iv) seeking omens. The Qabalah shares connotations with: the letter; the private thought; the idea; the whisper; the sound. There is meaning to the 'mystery' and action 'to tell secrets'. Since the Phoenician originator of symbols each character representèd an archetypal idea or concept until their adoption into the alphabetic system of Hebrew to which each Tarot card of the Major Arcana has an attribution.

‡ They Scatter Their Clatter, Their Holy Wands Upon The Holy Ground, Amidst Them The Tree, Shooting Up.

‡ Shekhinah represents the feminine aspect of The Presence. Shekhinat-El forms the last words of the Invocation of the Angels in the Shema (or more commonly the Invocation during the Gnostic Pentagram Ritual).

The vertical lines of linguistic characters bear the title of stem upon the staves which they find themselves inscribèd. Staves by fives; the Law of Five; the Square Root; Squaring-the-circle. In the same way as our Egyptian counterpart the Hebrew attributions function as a more affluent way of presenting an ancient set of symbols. In the earlier times before writing systems the sounds of the characters would form part of a rhyme as a prompt to memory and aid in divination. The correct interpretation of a reading of Tarot relies on the combination of the attribution which results to provide the meaning of the divination.

No division needs consideration here in her Tarot use. Every new sect aggravates the situation. Do we need yet more division?‡ The expandèd version of this system reflects the common development of the Qabalah as per the true attributions of the Hebrew alphabet. “Entrustèd to his safe keeping.” Aleph through Tet. Yodh through Tsade. Qoph through Tav. The correct placing of the cards upon the Qabalic Tree Of Life comes via this process of sortition (as seen in the Greek tabulature below the Ankh). The adept scatters Cornelius Agrippa’s ‘Passing The River’ in pitch-and-toss fashion upon the playing floor in the only order compatible with divination: Random Chaoism. The Coptic equivalent to each Passing The River character reveals the attributions of this system as seen above. And so our Egyptian counterpart finds a sister to play with. How happy it makes her!‡ The symbols upon the latter table bear a direct correlation with the Coptic-Greek method-of-play publishèd herewith. World’s confoundèd. World’s abridgèd.

Twenty Two Hebrew characters complete the Oration. One dissolves them All: None. After the reading from the Tarot comes the completion of the message through the unveiling of the Arcana, bearing a direct resemblance to that which lies below. Binding none. Binding all. None Above All.

Like all true attributions symbols represent not only things but also ideas and speech sounds. They act as a means to communicate with the gods and mystical forces. These signs acquire a specific cultural significance allowing us to express communal values and beliefs.

Bury the head of the axe into the head of the historian! All claims to divine favour should abandon historical evidence and the pretence of rationality leaving an off the top of the head method of inspiration. Wyrd? Sorition! (the only fair voting system)

Consider the Ankh a Temple in-suit with The Solomonic allegory. A hierarchy of correspondence. Within the upper circle lies nothing. The others surround this void as in a quorum. This quorum consists of North, South, West, & East. Weather in the West.

Weather in the East. Whether exists. The Grave lies at centre of the inner circle. Above the grave and at the centre of the cross lies The Torch. Below the grave lies three forms of the living: the tree; the man; the god. The Angel of Tarot goes into hiding. The Hidden Attributions above the Major Arcana bear the symbols of the veilèd Angel’s name. At the conclusion of the reading the unveiling of the Angel occurs.

‡ Consider The Jester of IΩN: Ιωνις who dissolves the Pantheon.

‡ “Helen herself seems almost ready for this sacrifice ... Did her eyes slant in the old way? [was] she Greek or Egyptian?”

A DESCRIPTION OF THE CARDS OF THE TAROT.

The Dís The Norn The Fate Set above
The Overseer Thus she spoke:
“Tefldu í túni, teitir váru …
Þaðan koma meyjar margs vitandi
þrjár ór þeim sæ, er und þolli stendr; Urð hétu eina … Orð mæltak nú, iðrumk eftir þess:”‡

The cards bear the attributions that feature in the Hebrew alphabet and form the oration. That which is hidden Above dissolves the oration as The Norn dissolves the Pantheon below her.

‡ In their dwellings at peace, they played at tables … Thence come the maiden, mighty in wisdom, Three from the dwelling, down 'neath the tree; Urth so one named … The word I have spoken; soon shall I rue it!

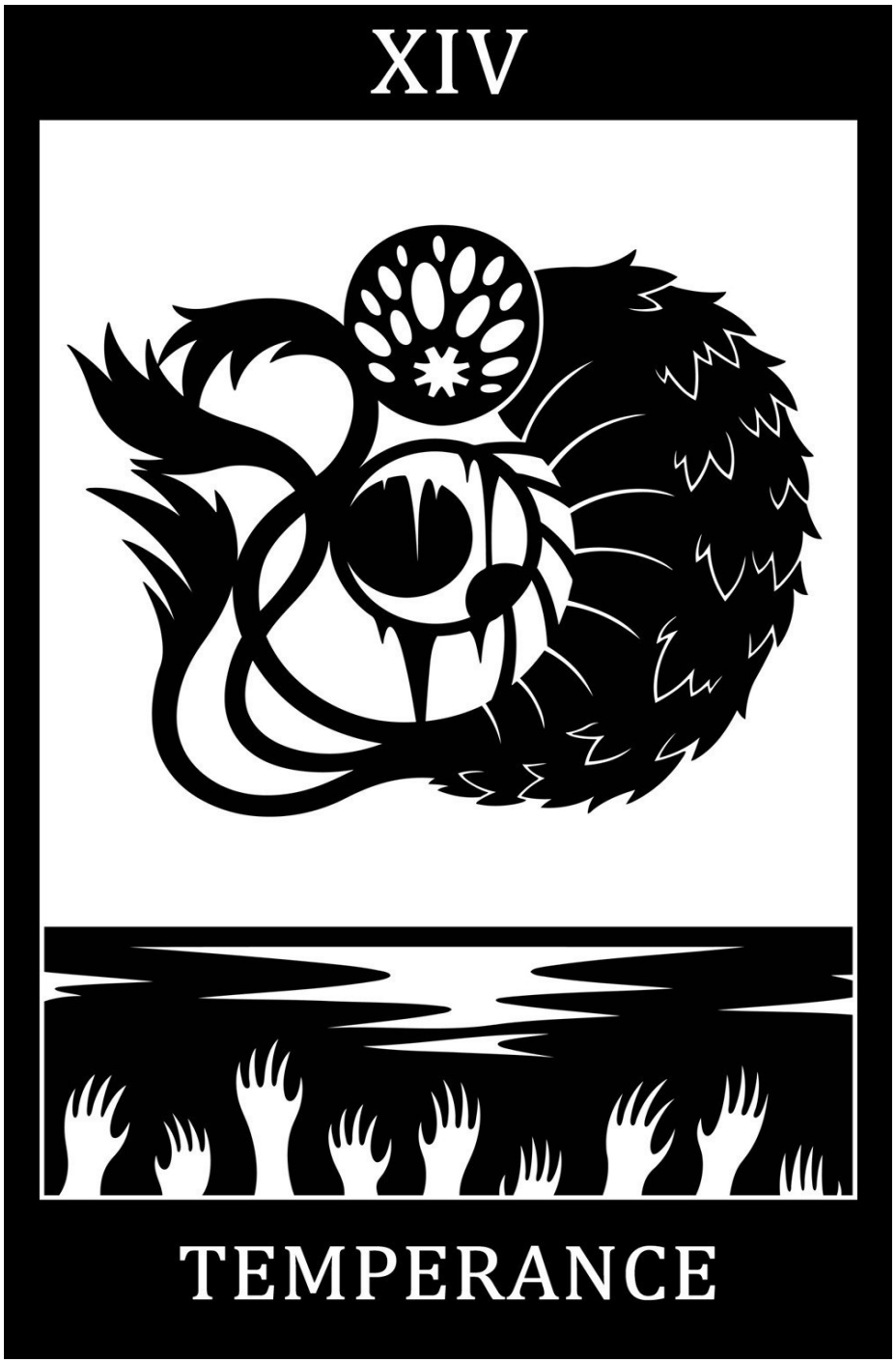
And so The Oration begins …

XIX. THE SUN.

The Sun! A comfort to all. He bestows Wealth. Yet must we bestow it freely, if we wish to gain honour in the sight of the Lord.

Interpretation: increase or decrease.

XIV. TEMPERANCE.



Temperance! Exceedingly punctual. An advantageous focus for a knight to possess.
Yet severe to all who tip the balance.
Interpretation: temptation or evil.

II. THE HIGH PRIESTESS.

The High Priestess! She travels with the warrior but reposes when indoors;
Courageous traversing high roads. She rides the stallion.
Interpretation: make journey or delay journey.

III. THE EMPRESS.

The Empress! Known to every living man by her pale, bright flame. The flame always burns where royalty sits within. Interpretation: leadership or companionship.

XVII. THE STAR.

The Star! Generosity brings credit and honour, which support one's dignity; It furnishes help and subsistence. To all broken men devoid of aught else.

Interpretation: generosity or appreciation.

VII. THE CHARIOT.

The Chariot! The sturdiest of steeds! The Axle & The Wheel whirl from the vault of heaven. It is not tossèd about by gusts of wins! It penetrates the sands.

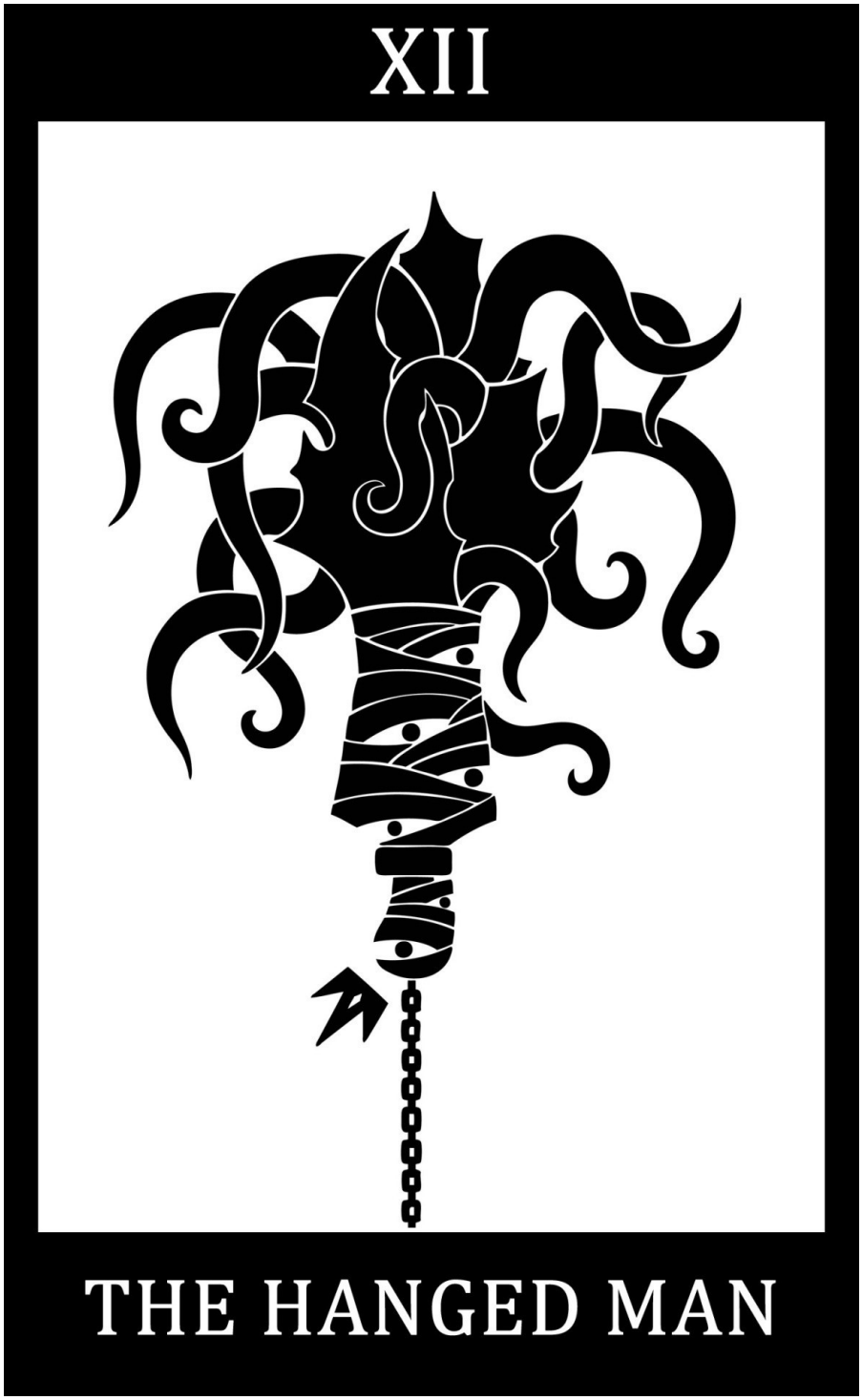
Interpretation: disaster.

XVI. THE TOWER.

The Tower! Oppressive to the prisoner. Yet it is often the abode of help and salvation. To the children of men, to whom it betimes!

Interpretation: hardship.

XII. THE HANGED MAN.



The Hanged Man! So limp & immeasurably dead. His safety was out of reach.
The floor remainèd untouchèd.
Interpretation: disappointment or illusion.

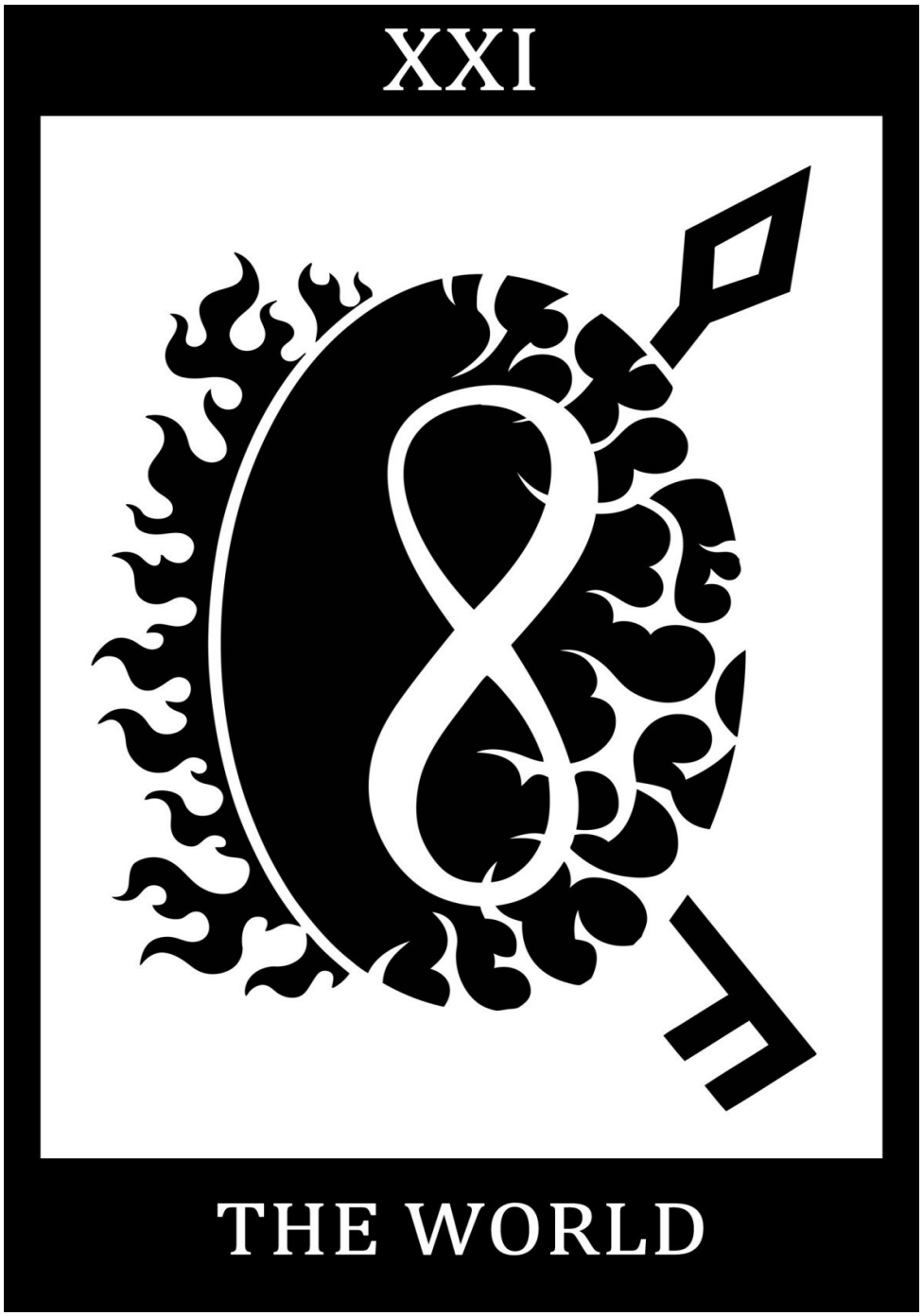
XI. JUSTICE.

Justice! The judge, the courtroom, & the jury hard and fast, supported by society
Guardian of the estate.
Interpretation: soul-searching or a re-evaluation of all values.
» *Umwertung aller Werte*! «

I. THE MAGICIAN.

The Magician. A source of imagination and amusement to the great
He is ever at table dining with royalty.
Interpretation: friendship or treachery.

XXI. THE WORLD.



The World. The atmosphere that came from the elements. It encourages growth whilst it wounds

The blood of ev'ry warrior cries out from the Earth's surface.

Interpretation: resilience or caution.

VI. THE LOVERS.

The Lovers. Ever a joy in the hopes of each other. When they journey away over the clouds; until the courser of the deep bears them to land.
Interpretation: success.

IX. THE HERMIT.

The Hermit. Guidèd by the star, well does he keep his faith with princes
Ever on his course over the mists of night he never fails.
Interpretation: courage and glory or order and justice.

XX. JUDGMENT.

Judgement. You must bear fruit in virtue, Splendid and gloriously adornèd
It is a lofty crown which reaches to the skies.
Interpretation: inspiration, magic.

XVIII. THE MOON.

The Moon! A joy to those who behold Shining in three phases, dark and absent in one Many have bandièd words about it. A comfort to the restless

Interpretation: travel or boredom.

VIII. STRENGTH.

Strength. The joyous are strong to their kinsmen. Yet those without strength are doomèd to fail their fellow. Interpretation: seek fellowship or seek change.

V. THE HIEROPHANT.

The Hierophant. First seen by men among the East, Until followèd by his company, He departèd westward over the waves Initiating the hero.

Interpretation: rebirth; regrowth; fertility.

XV. THE DEVIL.

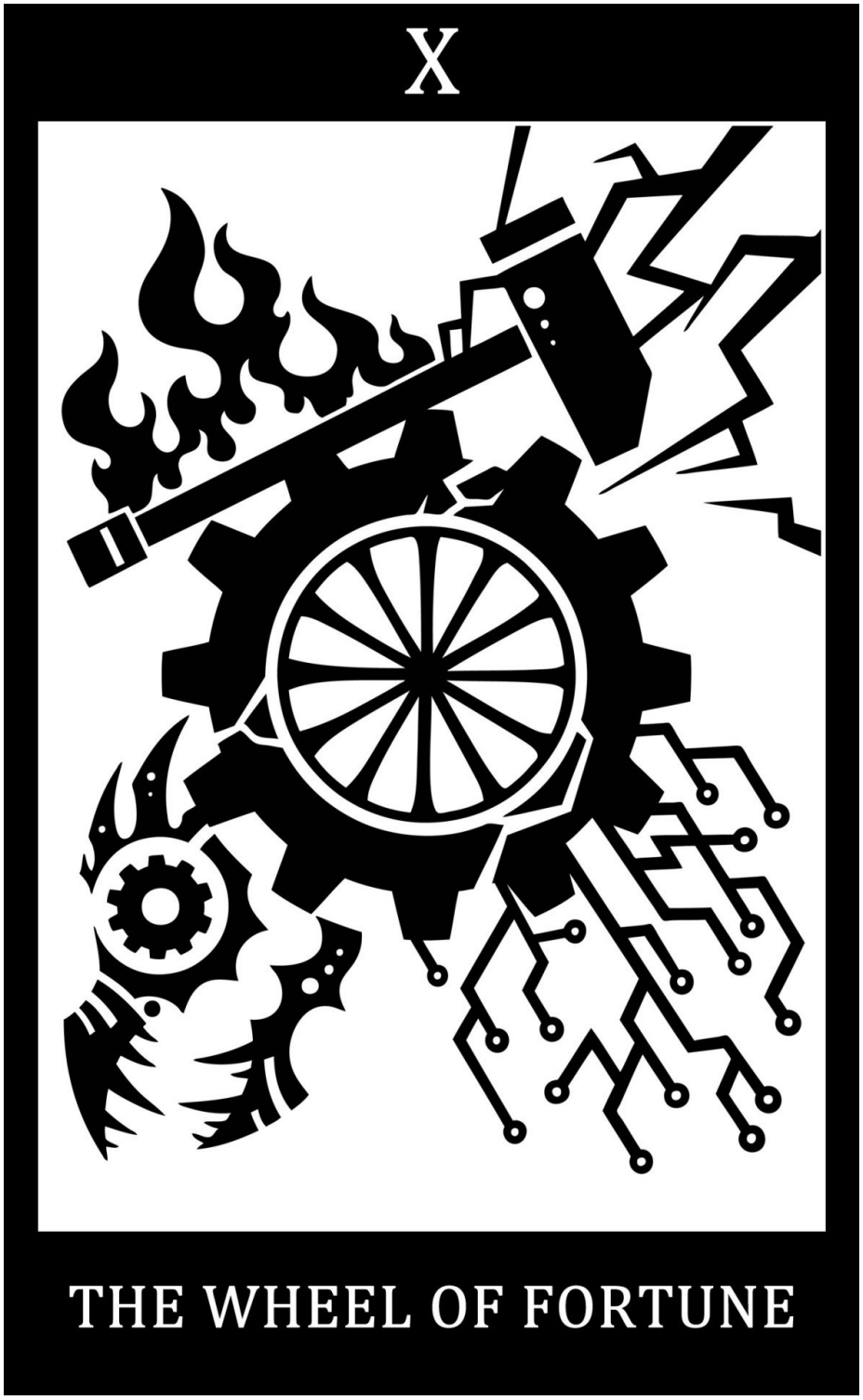
The Devil! Troublesome to everyone, He enjoys temptation in our very domain
Whatever wrong, whatever unholy, in constant calamity.

Interpretation: conflict and change.

0. THE FOOL.

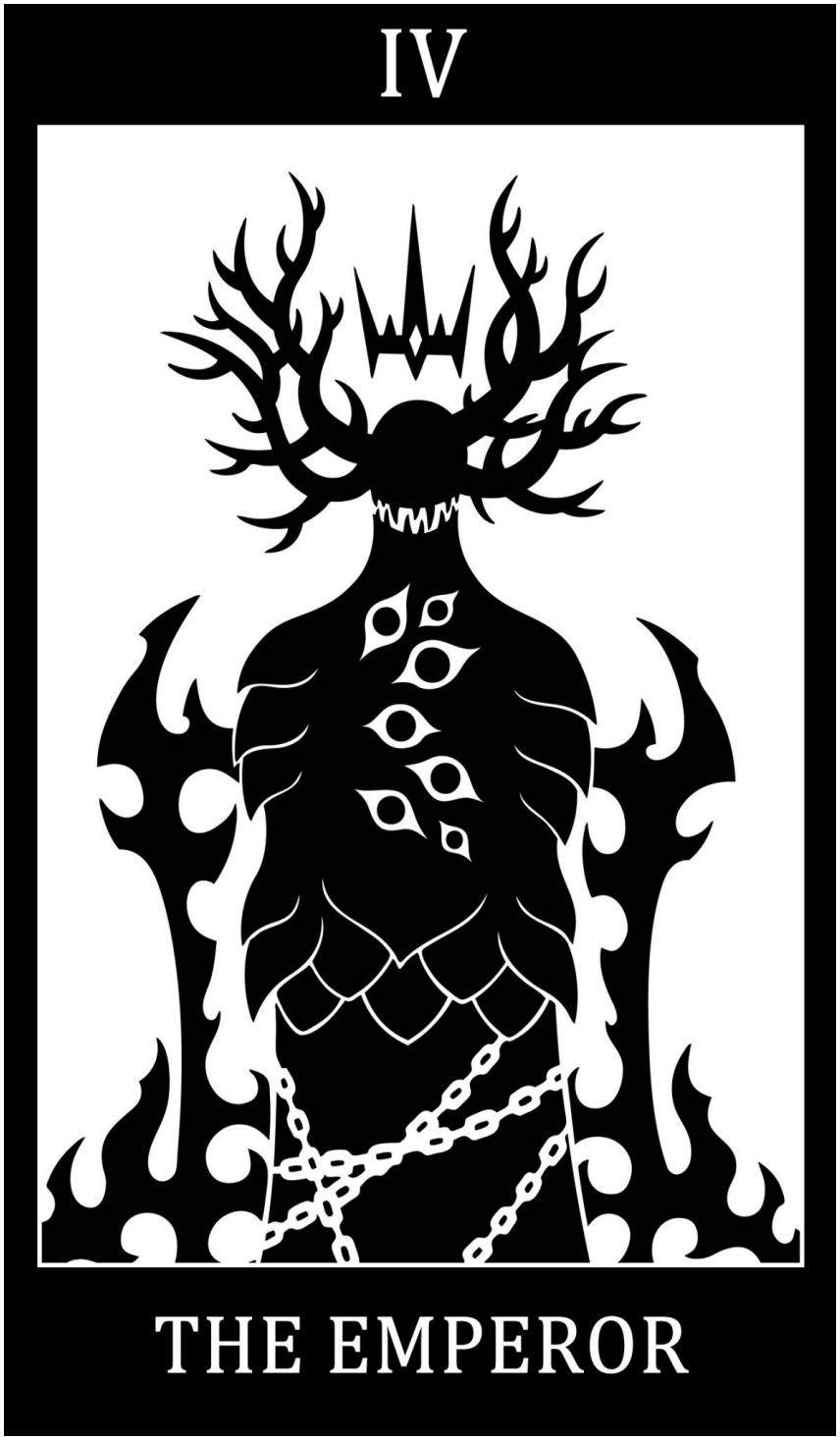
The Fool! The obfuscation of the Light,
Shunnèd by men, a source of mockery to both rich and poor, Yet, of service to all!
Interpretation: reason; safety; justice.

X. THE WHEEL OF FORTUNE.



The Wheel Of Fortune! Exceeding in chance most precious to men, The Axle offers stubborn resistance to what remains in motion. Interpretation: protection (attack) or protection (security).

IV. THE EMPEROR.



The Emperor! He owns a fair above upon fine lands, Surrounding by waters, Where he lives in happiness.

Interpretation: happiness and contentment.

XIII. DEATH.

Death. The grave! Horrible to every knight, When the corpse quickly begins to cool Laid in the bosom of the dark earth. Prosperity declines, happiness passes away and covenants break.

Interpretation: « *fin de siecle*. »

THE METHOD OF DIVINATION BY TAROT.

The cloth covers the laid table. The cards laid on the cloth show a relation to the table underneath. Underneath: the Tree. Satiety! The adept must memorize the tree hidden below and interpret the lay of the cards atop through the Oration. Magus oracular. Dísian vernacular.

The interpretation of a card such as its character depends upon which character of the Tree it finds its placement upon and its correlation to the other two cards that lie in juxtaposition to it when drawn.

The Reader casts the cards and interprets them. The Querent receives the Oration. The Reader and The Querent do not necessarily imply separate people. A banishing ritual should take place before the casting. The Querent forms a question for the oration to divine an answer. The procedure for the cast requires The Querent to shuffle the deck and then select three cards with eyes avertèd.

Without knowledge of the Tree of Life the Querent places the cards face down upon the cloth as near or far apart as desirèd. The Reader should allude to the Querent that the table beneath the cloth contains the mystery of the consummation of above and below. This conversation allows for an intuitive outcome since the Reader knows the veilèd attributions according to the knowledge of the study of the deck and their interpretation attributions. Yet the reader should take care not to influence the arbitrary casting of the cards. If the Reader wants to act as Querent then they can use their discretion as to which parts of the arrangement the arbitrarily selectèd cards find placement upon. In this instance the cards underneath form The Querent’s question.

Novelty exists in a certain experimentation.

From the position of the Querent each upright card represents its positive outcome whereas each invertèd card signifies its negative outcome. The process requires a clear idea and mindfulness of what the Querent seeks to avoid any disappointment. Practice can perfect the method.

Of the three cards selectèd the one by which the hand of the Reader turns first shows itself forth as dominant. The second and third cards provide further elucidation to the first dominant one. The three cards represent the three worlds. The dominant card represents Heaven (the world of the gods) concernèd with higher instincts and the future. The next card represents Earth (the reality of relationships) concernèd with the immediate; it may point to fears or doubts to confront or necessary action to take. The final card represents the World of the Dead

(a place from which none returns) concernèd with base instincts and fears.

The three cards of these three worlds relate to three dimensional time. Underneath the cloth lies the past. The cards cast atop reflect the present. The unveiling of the Norn at the end of the Oration designates the future. And so all three combine to render a comprehensive reading. The most useful conception of the past dwells in things such as:

lessons learned; building on experience; overcoming disappointments. The most useful conception of the present dwells in things such as: the reality of day-to-day life; relationships; work; immediate concerns; outlook. The most useful conception of the future dwells in things such as: hopes; ambitions; rewards.

Rather than predicting the exactness of events Oratory Tarot encourages The Querent to look at the following: values; aspirations; fears; lifestyle. The Oration should prompt The Querent to consider new lines of thought for the solution of perceivèd problems and to review areas of their life about which they feel complacent.

For the love of the game! The Amateur? The True Lover of the Pursuit! In Suit. Turnèd Down. Three show up at the end. A la The Norn and her dirty word. She spoke thus:

Wenne bruceþ, ðecan Weana lyt
Sares and sorge and him sylfa hæfþ Blæd and blyss
and eac byrga geniht
Bliss they enjoy
Who knew not suffering Sorrow nor anxiety
And know prosperity And happiness
And a good enough house

Ger byþ gumena hiht, ðonne God læteþ, halig heofones cyning, hrusan syllan
beorhte bleda beornum ond ðearfum
Harvest! A joy to us,
When the holy king of heaven, Suffers the earth
To bring forth Shining fruits
For rich and poor alike

The web of Wyrd Passes through all space
And all of time-space-continuum Past
Present Future

All enmeshèd in Her threads

The web of Wyrd

Passes through all places Affects all things Determines the life of all Wyrd connects everything Even the gods

Subject to her power.

And so The Norn dissolves our knowledge of the Past. Renders Us Present. Abolishes The Future. Our Lady Dís! The Isopsephical corruption of Our Lady Peace. The Os. The Osos. Above Woden. Above Tiw. She chose heaven over the Earth. Removing the veil. She made us believe a lie! Since all Card Divination relies on manipulation our devilish Norn laughs the last laugh and usurps the Joker. Back to Zero. Zero Above All.

None-above-All. The future does not exist. Yet-to-happen. The Present amends The Past.

Mister Magog, Mystagogue, Mister-of-Me, Adonai.

{Θ‡HOAΞ}

NBª. Something as simple as a game of ‘Black-Jack’ proves suitable enough for any divination from a Minor Arcana since it makes visible a man’s true hand and a woman’s true intention. To play. For the love of the game!

Artwork illustration by His Clockwork Servants, Aka SunnyClockwork (Creative Commons).

§

ORIANO.

"Start your own religion," - Timothy Leary (the high priest of LSD).

The Artifice of ORIANO, the empirical science.

I

1.1 ORIANO is an absolute conceptual ambition! An ideal is actual.

1.2 ORIANO is the force or energy, the power of sanctity, that regenerates the self.

1.3 ORIANO unifies: it is the dynamic of singularity at the heart of existence.

1.4 ORIANO is a force that is personal, a sacrosanct power of concentration.

1.5 ORIANO is the spirit of meaningfulness.

1.6 ORIANO is the sacred sign, the form of manifest divinity and the ideation of Love.

1.7 ORIANO regenerates the self, a process of the endless cosmos (a procession).

1.8 ORIANO shapes, encompasses and permeates.

1.9 ORIANO generates by and through its process an endless moment.

1.0 The aspect of oneness is ORIANO.

§

II

2.1 ORIANO is identical to everything and everything is identical to ORIANO.

2.2 ORIANO is a totality of unification:

it is the Soul of Union. The dichotomy is transcended ultimately. The Soul of Union is the universal dialectic.

2.3 The contents of the cosmos are unified by ORIANO: it is the universal force of life, the all encompassing singularity.

2.4 ORIANO is the transcendental immanence of the metaphysical upholder of the symbolic order.

2.5 Nothing in existence can exhaust the transcendence of ORIANO.

2.6 Creation holds the existence of the universal immanence of ORIANO.

2.7 ORIANO is subject to transmutation, becoming and movement through its procession.

2.8 ORIANO is never static: it is the movement, change and flux of energy.

2.9 ORIANO constitutes and provides regularity, rhythm and balance.

2.0 ORIANO is identical to, in form and in substance, to the contents of the cosmos.

§

III

3.1 The structure and order of being cannot be considered as lasting: instead, transition and instability characterize the cosmos. Yet, regularity and the pattern of endurance characterize ORIANO.

3.2 ORIANO contains the polarities that are interdependent, the universal creation of alternation, the dialectical

endlessness of both balance and immanence.

3.3 ORIANO is the sacred dynamic of centrality.

3.4 ORIANO is an oscillation of endlessness which constitutes the shaping of energy.

3.5 Becoming characterizes ORIANO: a dynamic procession.

3.6 ORIANO is unordered, yet, neither anarchic nor law-governed.

3.7 ORIANO is not predicated upon its manifold dualities.

3.8 ORIANO is both orderly and disorderly, simultaneously alive and dead.

3.9 The dichotomies of ORIANO are transcended by its third estate.

3.0 ORIANO is a totality, seamlessly unordered and unstructured essentially.

§

IV

4.1 ORIANO is expressed by the noumenon, in the same way that speech is expressed by the phenomenon.

4.2 The metaphysics of ORIANO is indeterminate ontologically and radically.

4.3 A unity of interrelation and an all- inclusive constitution encompasses the existence of everything.

4.4 ORIANO is a sacred unity.

4.5 The sacredness of ORIANO is one and is identical in substance to everything in existence.

4.6 ORIANO is identical to existence and reality in all its aspects and forms which makes ORIANO one.

4.7 ORIANO is the sacred.

4.8 ORIANO is the totality of universal divinity.

4.9 The cosmos and its contents are, in substance and in form, identical to ORIANO.

4.0 ORIANO presents itself primarily as the ceaseless, cyclical oscillation of polar yet complimentary opposites.

§

V

5.1 The Syzygy is the Dialectical Monad.

5.2 The Syzygy, at the inception of the Twenty First Century, characterizes the ceaseless becoming of the cosmos. Opposites that are complementary in polarity oscillate cyclically and ceaselessly, primarily through the presence of ORIANO.

5.3 The universe is arranged by momentary movements of diversity. The Syzygy can dominate alternately, divide in polarity, be complementary in mutuality, interdepend contrarily, and

oppose endlessly.

5.4 The Syzygy remains unresolved endlessly, alternating its duality perpetually.

5.5 The Syzygy is the binary duality of ORIANO.

5.6 The universe is arranged momentarily by movement and diversity, it is divided by polarity, existing in complimentary mutuality and interdependent opposition.

5.7 The Monad imposes divisions and boundaries upon the unified whole.

5.8 We reach the state of ORIANO by union with the One.

5.9 ORIANO produced One. One produced Two: Monad produced Dyad. Two produced Three: Dyad produced Triad. Triad produced All things.

5.0 Duality, the Dyad, is a preeminent aspect of the presence and process of ORIANO.

§

VI

6.1 Duality, which is among the preeminent aspects of multiplicity, itself is present in the process of ORIANO.

6.2 The Dyad includes: active and passive; masculine and feminine; darkness and light; life and death; order and disorder; being and non-being; hot and cold; dry and wet.

6.3 ORIANO manifests manifold polarities, all of which oscillate dialectically and cyclically, unendingly and consistently in the recreational activity of the cosmos.

6.4 Essential unity is that of complimentary polarity.

6.5 Experience and perception are located

at opposite ends of the spectrum of the polarity of duality, yet they remain united transcendentally.

6.6 Freedom comes first on the path of evolution towards Union, to which fellowship and equality are in submission.

6.7 ORIANO provokes an elipsis of solipsis.

6.8 ORIANO causes solipsistic soteriology through which the call of our name is our salvation from our personal subjectivity.

6.9 The metaphysics of ORIANO claims that you are. Everything that you think that you are is everything that you perceive: the quality of the object and the quality of the subject. To say that you think that you are the light because you perceive the light is to have a mystical experience of the light. Yet it is the quality of the light that you perceive through the experience of the light.

6.0 The ethics of ORIANO is Eudaimonia and its principal virtue is beauty. The personification of beauty flourishes. You are the incarnation of beauty.

§

VII

7.1 Vacancy breathes harmony and brightness embraces obscurity.
7.2 ORIANO constitutes and provides regularity, rhythm and balance.
7.3 The one constant is change.

§

Pai-Fasso. The central archetype of ORIANO.

Saying no to the phenomenon of speech yields the ability to have a revolutionary character. Disobedience returns to the personality the character of revolution. Obedience, as an act, is derived from the initial disobedience. Greek and Hebrew mythology testifies. Eve, rather than saying yes to obedience, said yes to disobedience. Still, it was a resounding rejection. The capacity of its revolutionary character convinces the man to follow.

This is a story about the mythological output figurative of the mother's womb, the foetus representative of the pre- human, pre-historic, even pre-conscious and pre-individualist one.

The return is denied as unauthorized from the origins of the myth. To return, to go back, man is incapable. And so begins a new awareness that existed before as a harmony with the primordial, a harmony that man can not go to the man who is the master of nature according to its survival, the man as separate from his enlightenment.
Freedom is the act of initial disobedience; he casts the chains of the old order of their fief.

Prometheus is the symbol of Greek mythology to the disobedience of man but also the mastery of nature referring to the acquisition of the art of making fire. The beginning of civilization is by this act of disobedience.

Prometheus has two faces. On the one hand, Prometheus is part of the Olympian order of hegemony. But then, Prometheus attracts chthonic powers in rebellion against the new formalism of the Olympian pantheon and his regime of order.

There is no current research on the figure of Pai-Fasso (Latin, Fax). Pai-Fasso is of Greek origin and is synonymous with Prometheus. Pai-Fasso is the fire bearer, the torchbearer, protesting against the way of the Olympian order. As mentioned earlier, the Olympian order

represents hegemony. The only way to challenge the established order is to introduce an unknown archetype in system operation. Gods reconciled fight by the victory of the Earth, this reconciliation of mercy, humanity, innocence and trust. The psychoanalytic view of Pai-Fasso is one of maturity and a quest for identity. Fire represents Pai-Fasso itself, its identification, purification and

sanctification since individuality is obscured by the terror of having to be a person. The individual. Freedom (as an act of disobedience) is considered a crime against God because it is God who has all individuality, all power, all freedom.

If it is Prometheus who should ascend to heaven to steal from God, we can say that subsequent Hebrew mythos borrowed directly from the Greek myth earlier.

If everything is but self then there may be no gaps in the other. The Eleutherian (see personality types), whose virtue is selfhood and individuality, requires the fire that is his by right of conquest, the same fire that burns like that of Pai- Fasso.

§

Concepts of the Axis of ORIANO

Sublimina: concerns the unconscious mind, the dark ocean, of non-being. Ανοντος. It is the masochistic half of the bond of the Soul of Union. It concerns the area of submission. Sublimina can also refer to the gnostic state of passive knowledge. It forms a syzygy with Domina.

Domina: concerns the conscious mind, the appearances of daylight, that of being. Οντος. It is the sadistic half of the bond of the Soul of Union. It concerns the area of domination. Domina can also refer to the active imagination and astral or stellar projection. It forms a syzygy with Sublimina.

Rebellia: concerns the division of the unconscious and conscious, the need for them to remain separate despite their substances mixing (as when dreaming). It represents the pain of separation, whilst also the allusion. The allusion is death: an allusion of separation yet also unification. It is the divide between being and non-being, rest and restitution. It concerns the area of rebellion since death is forbidden. It forms a syzygy with Unificata.

Unificata: concerns the joining of the unconscious and conscious to make one entity. It is the qymical melting pot of consciousness, a mutual orgasm and the gnostic state of the undivided syzygy. It represents the joy of union and life’s fullest actualization. It is the neutralization of both being and non- being, a transcendence of both logic and irrationality. It concerns the area

of adoration. It forms a syzygy with Rebellia.

The Soul of Union: is the mixture of the substances of Domina and Unificata. Dependency, completely, causes the soul to lose integrity. Objectification leads towards the conjugation of the Soul of Union. The soul loses integrity when the soul loses individuality. The power inherent within the Soul of Union is hidden with the affect of its dissolution. The soul loses the ego in this state. A zero-point-infinity. Yet the soul's independence lacks strength gained from the syzygy, where being is united with being to such an extent that the dark ocean is cut off from the conscious ego in its dissolution. A stasis of erotomania.

Syzygy: is the union of the virtues of active/passive, being/non-being, male/female. It is also the vehicle of Eros. The passivity of Eros is Agape.

Symbolica: This is the symbology of The Church of Eleutheria.

Eleutheria: the main official of the body of the assembly and the chief personality type during ritual.

Adelphotita: the ecclesiastical body of the assembly. Adelphotita is the Greek word for fellowship and the term refers to the male body of officials.

Isotita: another ecclesiastical body of the assembly. Isotita is the Greek word for equality and the term refers to the female body of officials.

Ecclesia: body of communion. Gnostica: State of enlightened mind.

The Church of Eleutheria.

Controversial Affair

So, there is a bill that is to be passed to reach new legislation surrounding any new contemporary literature, from the 21st century onwards, concerning the teaching of doctrine, morality, or dogma. People come to vote in a referendum to determine whether freedom of expression prevails over censorship, or the right not to know, and the book is published. The encrypted Sigla parchment belongs to Our House in Zurich.

The House in Zurich is similar to the Goetheanum of Rudolf Steiner. Opponents committed the crime of arson to the original building so that the supporters had to rebuild the structure.

The House in Zurich is a home for the parchments of Sigla, Sigla being the creation of the Unfaithful Philosopher. Its other features are that it becomes a synagogue every sabbath for use by jews. However, its primary use, other than a public museum for artifacts, is for the administration of the officials of Adelphotita and Isotita to organize the rites of ORIANO according to the calendar Imerologia Ulsexeros.

The House of Zurich is built entirely of glass so that the public can, at a distance, watch the officials, but since the glass in soundproof, acts and speeches cannot be recorded.

The jews make service for the officials of ORIANO, in the sense that Hebrew prayer, tefillah, purifies all spaces of their iniquity.

The Sigla scrolls that encrypt knowledge are the inception of this tradition of which we are about to speak and remain in the safety and maintenance of our jewish lawyers until the year 2158AD. At the time appointed, 2158AD, the jewish lawyers can then renounce and assign the Sigla manuscripts to scholars in Zurich. The code to decipher the Sigla letters are presently occulted and hidden. 2158AD? We shall not be there, or shall we? The Torah states: “iniquity shall be passed to the third and fourth generation” (Numbers 14:18). We’re just that good-looking!

The Central Rite

The Church of Eleutheria is wholly adult theatre. Curiosity towards Eleutheria Symbolica must be directed and administered through Ecclesia Adelphotita, the shadow of Sublimina pursuing ecclesia and gnostica together.

The Eleutherian is the singular one.

There is a geomantic floor. In the northwest corner stands the Eleutherian, dressed in a yellow garb, alone in the area that represents the psycho-qymiqal state of Domina-Rebellia. The Eleutherian holds a gas-burning torch. In the north- east corner there is an altar. On each side of the altar stands a white candle and a black candle to represent the binary of Love and Will. Amidst the black and white candles rests a goblet of red wine. The personification of Eros is stood in front of the altar robed in red. She stands in the area of representation of the psycho-qymiqal state of Domina- Unificata.

Binary is INRI. In Hebrew it is Yod-Nun- Resh-Yod, “Yihnrih,” INRI.

Ecclesia Adelphotita are standing in the southeast corner, dressed in black garb, south of the altar in representation of the psycho-qymiqal state of Sublimina- Unificata.

Ecclesia Adelphotita protest Eleutheria, chanting: “Domina-Rebellia, the law of Ablanathanalba, not one sister, not one brother, above stands the singular, Eleutheria.”

ΑΒΛΑΝΑΘΑΝΑΛΒΑ: This is a word of power, from an Aramaic root.

Ecclesia Isotita are standing in the southwest corner, dressed in white garb, south of the altar, in the representation of the psycho-qymiqal state of Sublimina- Rebellia.

The Isotitan Assembly reply: “Hear us here in Isotita, the fellowship of Adelphotita, for both of us, without the Torch Bearer, are in the darkness of Sublimina. Call again for Eleutheria, the torch-bearer, Pai Fasso, Pai Fasso, Pai Fasso, bring the torch over to us. Enlighten us and remove us from the obscurity of darkness.”

The Eleutherian then performs the liturgy of ORIANO …

Eleutherian: “Beyond, over, and above. Further and further. By a current of thought, the Psion, we are sealed. We are determined in our celestial orbit. Our awakening is as sure as that of the dawn. We keep the eternal always in our hearts, yet our dominion is earthly.”

Audience: “Novus Suus.”

Eleutherian: “There is a name that is beyond, over, and above us.”

Audience: “Nomen Superus.”

Eleutherian: “This is the name that must not be named.”

Audience: “Superus Dominus.”

Eleutherian: “Our sense of judgment rests upon our shoulders.”

Audience: “Sententia.”

Eleutherian: “Our sense of kindness and benevolence rests upon our shoulders.”

Audience: “Benevolentia.”

Eleutherian: “Here is the continuation of our tradition.”

Audience arises to stand. Audience: “Perpetuo.”

Eleutherian: “Our profession is our art. Our science is concerned with the individual metaphysical condition. Our work is to champion total existential freedom. Our expression is ORIANO.”

Audience: “ORIANO.”

The Adelphotitans then repeat the plea to The Eleutherian to bring light.

The Eleutherian holds the burning torch aloft and says:

Eleutherian: “Pai Fasso, Pai Fasso, Pai Fasso.”

Audience: “Pai Fasso.”

The torch is then carried over to the Adelphotitan communion by The Eleutherian. Those in the Isotitan assembly, stood opposite, then cover their heads with the veil and say: “We of Sublimina-Rebellia, the truth of Isotita, perceive that the will is concealed.”

The communion of Adelphotita unveil their heads and say: “We of Sublimina- Unificata, the truth of Adelphotita, perceive the light of Love.”

The personification of Eros is dressed in red and waits at the altar, between the binary of Love and Will.

The torch is then carried over to Isotita by The Eleutherian. The Eleutherian & Ecclesia Isotita kiss eachother. The response of every quorum member:

Quorum: “Righteousness and peace have kissed, Eleutheria is singular, whom Eros whom Eros has missed.”

The personification of Eros says:

Eros: “Bring the torch over to Eros, enlighten us Pai Fasso!”

Audience: “Pai Fasso.”

The communion of Isotita say: “Eleutheria is singular whom the goddess Eros has missed.”

The fellowship of Isotita and the singular Eleutherian again share a kiss.

The quorum refrain:

Quorum: “Righteousness and peace have kissed.”

The torch is then carried over to Eros by The Eleutherian.

The Eleutherian says: “I am Eleutheria, the agency of Domina-Rebellia, Ablanathanalba, I returned with the light to my Lover. Now Eros and Eleutheria may kiss each other. All must be drawn to the centre and return to the original order.”

The Eleutherian and the personification of Eros are united in Domina-Unificata.

Fin.

§

Eleutheria Symbolica is a mystical sexual allegory.

The shadow of Sublimina is the passive- receptive female half of the dialectic Monad.

Communion is the allegory of the union of psycho-qymical states of Domina and Sublimina when combined as The Soul of Union.

The Gnostic state of enlightenment is achieved by the action of The Soul of Union.

The Eleutherian as singular is unique in the psycho-qymical state of Domina- Rebellia and characterizes the projection and objectification of love.

The flaming torch represents the divine spark and the flame of love.

The altar is the resting place pending the presence of Eros.

ABLANATHANALBA is the mystical word of power belonging to procreation. Love without the light is dark.

"In addition, over and above. Further and further. By a stream of consciousness, we are sealed. We are committed celestially in our orbit. "

Heavenly orbit is governed by the forces of sexual attraction and excitement.

The sexual union of a personality with another personality is the seal of all procreation, the meaning of The Soul of Union. This creates a consciousness that moves beyond, over and above, further and further, around the time of conception.

The morning star shining in the sky of dawn is the upholding of the sexual design.

Our generation is the heavenly constellations.

"We contain the eternal, always in our heart. "

From our earthly home, we contemplate the heavenly skies.

Everything is renewed. The sun is reborn every day, the desire arises as it rises. The divine name over us is Love.

The order of love is greater than anything.

"ORIANO is the sacred sign, the form of manifest divinity and the ideation of love. " - The Artifice, 1:6.

§

The Eleutherian: the Libertine
Classification ΘA

An Eleutherian is one who believes in freedom of expression, erring towards sadism in her freedom, and non-conformity in her escape from liberty. Liberty, liberty, liberty! What are your crimes of vanity?

The first characteristic is selfishness. But aside from that, the Eleutherian is above all a personality type: dominant; non-conformist; active; stands alone.

Love, naturally, concerns fallacy, or more aptly, sophistry.

The attachment of Sublimina to Domina expresses the quality of humanity, essentially, as an incarnation of the person of affirmation.

The Eleutherian loves what the Eleutherian objectifies, principally, the objectification of self-love, an affirmation without union. Yet, affirmation is the presence of the Eleutherian.

The Eleutherian occupies the heighest level of noumenal reality, the binary world of the Syzygy. The Syzygy is a male- female unity: the Dyad. Union with ORIANO can only be achieved when the Eleutherian attains the Soul of Union. The Soul of Union begets the universe as anthropos.

An Eleutherian is one who believes in freedom of expression, a difficult situation for the Eudaimonian, who, because of the lower, needs to be a good discerner.

One of Eleutheria is bound to push the limits further, bound to his brother, Adelphotita, moved to respect the equality of his other, Isotita, & accepting of death for the cause, which is life unbridled.

Martin Luther is an example of Eleutheria. Doubt & uncertainty are the point of entry, not subservience to naivety.

§

Critique of Eleutheria by the Adelphotitan Council
Classification ΘA

The Eleutherian – as we describe it, through phallogocentrism – the Eleutherian tendency, tends to be sadist. The rite of passage & its repetition. For how would we know the way back home if we did not travel along the same road over and over again? The Adelphotitan character is dependent, admittedly, to the Eleutherian initially. One dominant-rebellious figure completely

opposed to a quorum of subliminal and unified personalities in complete submission to each other.

When the Adelphotitan Council acknowledge in a gesture their submission to absolute rule and unrestricted power, ultimate freedom is expressed in the realm of Eleutheria. Stay in your corner. Ecclesia Adelphotita implicate themselves through this gesture and make themselves implicit to the ultimate freedom.

We fight for a new kind of freedom: emancipation.

Projection is singularly Eleutherian. This belongs to every individual person. When portrayed preferably by a good theatre actor, it shall begin-to-become transparent to voyeurs that transferrence occurs in the subliminal realm, primarily where cooperation is taking place. The projection of ultimate freedom is soaked up. It becomes too full due to the stasis that cooperation requires, so, we have to introduce the notion of rebellion in order so that transferrence becomes free association.

Since the Soul of Union plays a role in emancipation it follows a period of erotostasis or erotomania, both of these associated with the psychological attempt to process vast amounts of information, like when having children if they come in close succession. According to The Psion this is the wakeful-sleepy trance-like state of induction.

True Unificatation can only be wrought by arriving at emancipation trans. subliminal rebellion, its destination union, the aspects of dominant cooperation. It’s a process of transformation. Change the letter, you remain faithful to the original inspiration. Don’t alter the letter, you remain faithful to the original person. In social milieus where repression outweighs free association there can be no emancipation.

When a predator is sensed, the predator instinct is projected, to portray, projected by the prey. The aspect and substance of Domina-Rebellia is the projection of fear.

(The Eleutherian ethical code is designed to assist any & each Eleutherian to formulate their own rubric and define their own symbolic structure according to the master signifier. The syllogism considers all sides of opposition, including contradiction. Rub el-Hizb is a good impression.)

The opposition of the Adelphotitan is the Isotitan, solely woman. The Isotitan singularity is also a quorum entity. The Adelphotitan Council is a male quorum. The Isotitan Assembly is a female quorum. Both of them opposed to the ultimate freedom of the Eleutherian.

The Isotitan Critique of the Adelphotitan Council
Classification ΘA

The Adelphotitan character and personality type is submissive and cooperative. What is the philosophy of submission? And, what is the philosophy of cooperation? The Isotitan draws the Adelphotitan towards separation. Four people are standing alone in their awareness. Imagination is occurring at the same time as reason. People may or may not like to believe that ignorance can assume some position in power. In actual fact the opposite is true. In truth and opposition, the fact is actual.

The Eleutherian was born from his liberty in expression, this is his definition, he loves his woman, thereby, he moves in person, towards the Adelphotitan, towards the Soul of Union. Suffering is on the side of submission. The Soul of Union reconciles all suffering through its amalgamation of the two substances Domina and Unificata. A consummation is a careful qymical equilibrium. A minus Ion joins to a plus Ion, then some friction, a rapid tension, & then the neutralization.

The very method of liberty is excessive authority within the theatre of cruelty. Fundamental liberty is oppositional to unity; liberty separates by distinguishing, whereas unity joins by reconciliation. Both of them are dominant ideals. Dependence is the fulfilment of a need imperative to unity and necessity. Love is the passion of human relation, an intimate »gemütlichkeit« constitution.

There is no God, there is no group, no institution nor person to which man must be in submission. Submission to the power of the Isotitan is a rebellious connexion. Identity is experimental. Existence is individual. The separation of the Isotitan from the Adelophotitan is a transcendental event; overcoming separation from within the centre of the person. It is the separation of the psyche in order to better understand neurology without the influence of an outside agency.

The dominant existence of the individual

is transcendental union of the qymical, although neutral. Eleutherion, plus or minus Ion. The dichotomy of left-brain right-brain neurology is separation set against union.

§

Eudaimonia & Eudaimonian Ethics
Classification Δ (1st Tier)

The following is a description of the antinomian Eudaimonian, open to interpretation but how about a suggestion? To begin the discussion let us say that everyone is some kind of ‘cian. A shaman does a group dance with the collective erection, the phallic suggestion.

Consider the group signifier, classification Alpha (4th Tier).

.:A:.

(4th Tier)

“The Soul of Union is the universal dialectic.” - The Artifice, 2:2.

Civilization is no longer Egyptian. Civilization is passing through the era of the Laodicean, so says the Eudaimonian, once a Corinthian. Everyone is some kind of ‘cian.

The Church of Eleutheria are a massive market in The United States of America, condemning the previous era, Laodicea.

So says Isaiah: “Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. … And I will restore thy judges as at the first, and thy counselors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.” There are no rules. Only conduct, which you pick up as you go along.

The Church of Eleutheria is a Psionic assembly. All of this could just be an historical opinion, proven wrong tomorrow. There’s no such thing as either one of them: yesterday or tomorrow. There’s no such thing as either one them: the author or the text, the spectator or the actor. So no matter what I’m charging you because there’s no such thing as either one of them. Yet, because cannot be because because causes the being not to be.

Salute one another with a holy kiss. Hebrews.

Christians.

Romans.

Christians.

Corinthians kissing Corinthians.

The philosopher Nietzsche strove towards an ethos that was “beyond good & evil.” The Eudaimonian has achieved a virtue of the soul which places the Eudaimonian in a central position, a neutral ambition, neutral beyond good & evil yet possibly in direct competition with those of slave morality.

An Eleutherian attains master morality and lives ethically by keeping the knowledge of good & evil in close proximity without polarity; no warring duality. The Eleutherian raises the stakes of the Eudaimonian.

The responsibility of the Eudaimonian is very much in league with the utilitarian – the maximum amount of happiness for the maximum amount of people. The Eleutherian asks the Eudaimonian: “How can we make this possible?”

To which the Eudaimonian replies: “By making knowledge practical.”

The Eudaimonian does not engage in hypocrisy.

The Eudaimonian can & should believe in appearances rather than representations, since, in the contemporary age, symbolism is working through simulacrum. Iconoclasm! Beliefs are so diverse, wide-ranging & far-reaching that the Eudaimonian can & should place the object of their faith in the article that brings forth excellence, in that the Eudaimonian can use belief as a means to achieve excellence as an end. Belief is the means, excellence is the end. The Eudaimonian can freely discard such belief at will in the very moment that belief begins to hinder excellence, unless challenging paradigms through which ordeals take place, contrary to desire, can prove excellence greater?

The Eudaimonian appreciates everything for its own set of virtues like playing a musical instrument or carpentry. Carpentry may well be more useful than sophistry. The virtue of playing a musical instrument and being proficient at it are the same in that they both require a specific skill set. The Eudaimonian possesses a skill set which allows themselves to excel at a specific task.

The personification of the virtue of beauty can be enhanced by erotocizing the soul, indulgence in fetishes, or transmutation of emotional grievances, like jealousy, hurt, or betrayal, towards the

libidinal. The libido shares such a strong link to betrayal because it is also so closely associated with being loyal.

The gift of knowledge is freely bestowed upon the Eudaimonian, an acquisition of the individual soul. Rather than being the knower, the Eudaimonian becomes the artificer. There are stark contrasts between these two states of mind. An artificer does not try to make justice or equality. A trial-by-error system, with the subject as hypothesis within a scientific experimentation, lacks the control conditions and objective standards associated with those conditions of stasis. The great philosopher Socrates, under the guidance of his own personal daimon left justice and equality to the courts & the sophists respectively. The pursuit & furtherment of knowledge was the subjecthood of Socrates' own personal enquiry. It was those of the courts & the sophists, whose gods Socrates dared to change that sentenced the man to death.

The artificer makes, generates, constructs myth, contrives, self-suffices, intrasubjects, makes its own morality & affirms discontinuity.

Eleutheria goes higher than Eudaimonia. Eudaimonia is concerned with the work of the lower whereas The Eleutherian is a militant prayer concerned with affecting subtle changes in the higher. The Eudaimonian appreciates that to understand something through struggle is an achievement. Strive to achieve higher.

The Eudaimonian is a virtuous egoist, but if the egoist is the problem then the virtue is inculcated. Likewise, if the virtues are ambiguous then the will is vacuous. If your will be vacillating, cry it down as dangerous.

§

Eudaimonian Epistemology

Classification Δ (1st Tier)

What is in the best interests of the Eudaimonian is not inimical to an antinomian. However, when those who are not Eudaimonian attempt to gain the knowledge of the Eudaimonian its value is diminished. There are those who share the predisposition to be Eudaimonian and those who do not. The elite accept the principle of ORIANO, but the majority who serve the few do not.

Our lives are sustained by the values we create, whilst our practical work produces the

fundamentals of knowledge. The individual can understand Neurosophy theoretically but to understand Neurosophy empirically the individual must use it practically. Otherwise, there would be no acquisition of value from potential knowledge.

We cast out all forms of accusation from our minds. The non-Eudaimonian may threaten the objective person of the Eudaimonian in what we would call a territorial passion.

(We bear the nucleus of the next world organization.)

(Information controls the material world by assuming a connection between the internal system of intellectual order and the external system of material order, viz-a-viz, action. The intellectual order controls the cosmos through ritual and the application of sacred geometry.)

What is knowledge? How do we know? How do we know we know? How does it relate to the world outside? Who controls knowledge? Who has it and who does not? What is it worth? How do we talk about it? Concrete units of knowledge that number an endless amount subsume concepts whose form we measure individually, omitting units mentally, which creates a new similarity, integrated differences, similarities even in existences, differences of selective focus.

The need for a suitable environment shapes us; to enable us to shape our environment we need to conceptualize.

A life enabled by values that are objective leads to achievement and a way to encounter existence by altering our means of thought and through these levels of perception we are able to go beyond conventional knowledge and command power itself. Life is advanced by values of achievement and abilities of personal strength. Be strong! Have character. Life is advanced by means of vital relationships and knowledge is increased by seeking to know what one does and integrating that with what one is. This world is understood through the expansion of experience. Expand experience and broaden the horizon of the world. Life can be advanced through the establishment of effective foundations, foundations that are predicated on emotions related to action conjoined to reason as reflection.

Action that enhances life derives from conclusions that are rationally drawn, together with the ability of attitude and belief drawn from personal introspection, which encompasses the requirement to seek knowledge.

Knowledge is increased through the expansion and integration of the demands of rationality and virtue. The knowledge of action produces knowing. Cognition has the tools for understanding

the emotions but reason cannot be substituted for the emotions. Emotions generate pivotal values and beliefs. Values can have the impact of being misunderstood in reaction to emotional triggers that even an objective mind could misinterpret.

The face of action affects the emotions and in turn one's reason and recourse to the attention of action and proper determination.

Abilities must not be underestimated through fear of one's position being threatened.

Interests can be served better through advancing the sentiment of gladness. Best interests lie considerably in just and perfect emotions which breed a person's responsibility for their values and beliefs. Relevant emotions desire the understandable indulgence. Values and beliefs are certain to cognition as cognition is certain to emotion. Values that are objective must be achieved through knowledge; its acquisition is the standard that must be adhered to.

(The knowledge of the Eudaimonian proves useful when the Eudaimonian feels emotion, the source of the examination of the person of the Eudaimonian.) Reality, externally, reflects accurately the necessary reaction of the underlying emotion. Happiness is achieved when knowledge is in the order of satisfaction. Reality is judged by the relative personal independence of the Eudaimonian.

Existence has the primacy of acceptance, between the man-made and metaphysical difference and the recognition of personal independence. The actuality of reality is distinguished by the personal encounter.

Classification H (5th Tier)

Eudaimonia lies directly in the centre, the core of the individual. The essence of its ethic can be guided when weighed against the other personalities, or subjecthoods, that situate themselves on the diagram-spectrum of the procession, the ordering of the aeon, the communication with the Eidolon in full pursuit of The Psion. The Eudaimonian stands in the centre as the operator, an outside officiator, the audience participant onlooker attendee of the reenactment of the ancient Greek liturgical theatre.

Associations are mixed up to the extent that they become even the anathema of themselves. The Eudaimonian can be intimately linked to the solipsistic, with the interplay of the facets of the psyche arranged in a cognitive dissonance.

The subjecthood of Eleutheria is Domina- Rebellia and is in an active channel in the psyche, whether group or individual. (The association of Earth.) In relation to the Eudaimonian, the Eleutherian represents a passive valence, or aversiveness to the object-event. The Eleutherian indicts the Eudaimonian for the negative emotion(s).

(Ambivalence is conflict between positive & negative valence carriers. Negative valences result in negative judgments.)

The Eudaimonian's perception of the Eleutherian as a militant prayer, who employs a method of nonvalent coercion for human endeavour, employs some level of manipluation whether we choose to accept it or not. An Eleutherian is an authoritarian; dominant in his abandon, and so, must be called to order by the Adelphotitan. An authoritarian rebellion is a law unto itself. It is the very self, the self-itself, the singular one who proclaims "there are no gods before me." Ideology is the theology of truth and secrecy.

So says the Eleutherian: "The Adelphotitan assembly, should they call me would condemn me, or, should they condemn me would call me, call me to arms, to take up my postmodern Nietzschean philosophy, or reject me entirely in order to recover completely."

Eleutherian is synonymous with the exaggeration of the boaster, the Aristotlean Alazon – ἀλαζών – the imposter who sees themselves greater than they actually are & synonymous with the obsessed philosopher of the Faust legend.

The Eudaimonian centres upon morality, distributing power equally, delegating diligently.

The Church of Eleutheria (whose code is Eudaimonia) is an institution akin to Charles Fourier's phalanstery or Jeremy Bentham's panopticon & the Psionic Assembly are the fourth wall of what the theorist Antonin Artaud has labelled the theatre of cruelty. Visceral & confrontational.

The Psionic Assembly are asleep & amongst a hallucinatory journey. Those belonging to Theta (9th Tier) are invited to the liturgical performance of Theta-Alpha. It has always been heretical but master morality goes beyond the dichotomy of good & evil; instead of polarizing forces, master morality unites them trans. a qymical equilibrium. Good & evil, keep them close together, lest they oppose one another.

The Church of Eleutheria recognizes four strands of Christianity. But firstly, the Church of

Eleutheria places its roots in Christianity by understanding that the individual will was and is an important extension from it. For the Eudaimonian this process is cyclical.

The first strand of the Christic is Eleutherian, which, to the Eudaimonian represents freedom of expression. We refer to the diagram-spectrum to explain that the upper strata of the outer is Domina. The lower strata is Sublimina. The left- of-centre strata of the outer is Rebellia. The right extension of the stratum is Unificata. The enterer of the inner is Eleutheria.

The second strand of the Christic is Adelphotitic, which, to the Eudaimonian represents fellowship. This stage of the development can only be reached when the individual style has been perfected individually. It is noteworthy to evolve out of the Christic expression towards the sophistic pantheon.

The third strand of the Christic is the Isotitic, which, to the Eudaimonian represents equality. This is how important the Church of Eleutheria believes the individual to be. Individuality. Individuality plus synchronicity equals the Eudaimonian, ethically.

The final strand of the Christic is the death of the god who loves, which, to the Eudaimonian represents self-sacrifice & to a quorum member of the Church of Eleutheria represents the notion of the Soul of Union.

The Eleutherian when reaching the attainment of the Soul of Union has been conjoined by the aspect of Domina- Unificata. Eleutheria when passing through from the outer to the inner towards Adelphotita temporarily moves away from Domina and begins to recognize Sublimina trans. the submedial other. Sublimina transmutates to Rebellia where the quorum member is expected to oppose their own morality, at least hypothetically, in the pursuit of the equality of transmutating chemistry. Adelphotita moves towards Isotita as Sublimina moves towards Rebellia. As the procession reaches its finale and the aspects have been through their gyration, Isotita, by augmenting Sublimina-Rebellia with Domina-Unificata takes the quorum member of equal measure away from Rebellia & out of Sublimina (toxic when together) & guides the member of equal measure back towards Domina, Eudaimonia operating as the chief cooperator & final corresponder.

The Church of Eleutheria propagates the sentiment that there must be an end to pure rationality & doctrinal faith. A bacchanalian has much to gain from acting on impulsive bases, orgasmic faces; the frequency of irrationality dealt with from the aspect of every polarity.

The fluidity of intertextuality. One text is all part of the same text. Context & subtext. Is it the

stereotype, the archetype, or the idiotype?

A rite is a valid moral that can possess a person.

The Church of Eleutheria invites dissidence from within its ranks, stored in its files, classified at Headquarters under Isopsephy.

Basic rights are those of the spectrum, our Eudaimonian schema, those of freedom of expression without condemnation, free association without indoctrination, equality without conformity to any morality – whether slave morality or master morality – and finally the movement towards the union of opposites.

{The Syzygy}

How does the Eudaimonian individuality relate to the Psionic collectivity? They themselves embody the singular manifestation of their imagination. They themselves impersonate the thoughtforms they exonerate. Perpetuate. These attitudes may or may not be very demanding to the non-Eudaimonian; the Eudaimonian is the one that prefers the counsel of the daimona, that inner, who struggles with the outer, or the outer that struggles with the inner, depending on the daimona and its nature. Referring to Socrates and his daimona, the moral virtue of his Novus Suus ethic “changed the gods” which meant that the justice system that had been established by those powers that be had every right to be angry. It is crucial to respect the discretion of the prevailing justice system. The prevailing justice system requires the moral virtues on which it was established. What happens if a single daimona establishes union with the metaphysical upholder of the symbolic order?

Anything is possible. Novus Suus.

An ethical dilemma: are we free to legitimize evil? For example, in the surrender of the hours of our labour in exchange for legal tender that buries a Moslem mother. The Eudaimonian feels anger. This means that there is more than one type of justice.

The Psion & its transmission are in their descendancy from the union of opposites which lies between dominance & cooperation. The Eudaimonian philosophy benefits particularly the person who esteems their individuality most greatly. (Egoism does not authorize the abuse of other individuals yet the rationale for justice is egoistic.) Thereby, the Church of Eleutheria is a legal corporation dedicated to the transmission of the Psion, exempt from tax because of her religion; entity equals money.

The Eudaimonian is the central, passive observer of the liturgy of Eleutheria. The very right to freedom of expression trans. the agency of one person within the liturgical situation is conveyed to the Psionic assembly (fourth wall of theatre). Requirements of justice according to the personification of the virtue of beauty seeks to ensure that beauty is carried out perfectly. The personification of beauty's perpetuity is reflected by her movements' symmetry. The moral virtue of justice: beauty. Joy in beauty & joy through beauty. Individuality.

It has been said that one's freedom ends where another one's freedom begins. This is relevant to the Eudaimonian question. What is the Eudaimonian question? The Eudaimonian must speak on all matters of disagreement and remain silent in times of agreement. If the Eudaimonian's silence jeopardizes long-term flourishing by revealing perspectives of sacrificing greater values for lesser values, the Eudaimonian must speak. Are we not sanctioning progress? Is this a recourse to regress? Or is Congress on recess?

The Eudaimonian lends support to their fellowship. Eudaimonian through free association. An Eleutherian is a Yahwistic projection, a sole destination, an ideological processean.

(The process was to reconcile opposites.)

The Unfolding (Eleutherian Scholarship)

The center is the point of origin, the centrifugal force of gravity. It is the heart, the point of desire that throbs. The center doubles up as it breaks with the desire to bring the forces together as it moves distances apart. The center does not belong to the origin of its desire.

The symmetry of desire is the establishment of a connection between the center of two points connected by a line. Two hearts that throb together create an attractive path that are held by the magnetism of the other. Already, their movement and rhythm of their desire cause another dimension to their constantly changing.

When symmetry occurs and the distance between the two points reaches full elasticity, desire pulls the line away from their mutual center. Harmony is established when the third midpoint sets the aperture. Trinity is the perfect union between the masculine and the feminine.

1. Magnetic Connexion.
2. Beautiful symmetry.

3. The third aspect is mutual idealism, the thing between them that is changing by their love, and love that unites them. Mutual idealism is separated by the appearance of individuality in lovers. Originally, their hearts wanted the same but the new rhythm becomes apparent, subject to their needs, their individual desire causes a new movement. Yet, they are joined or foursquare by a mystical bond of equal size.

4. The dimension of mystical equal union is foursquare.

5. A circle of trust is established when the need of the lover to realize their individual desires are brought together by their mutual love. The child of their love was conceived in the third aspect, "harmony", but she was born of the separation by the fourth aspect. The child of the lovers is rocked by the closure of surrounding and enveloping.

(6) horizontal (landscape) is required to obtain the vertical. A right angle is sexual, all other angles are crude, carnal. If the three dimensional aspects of the height, depth and width are equidistant, in contrast to the beats of the mutual heart, and the fourth space is the fifth time, the sixth is the emotional motto of our psychological valence. 0 = 6: The zero is infinity joining our sexuality.

7. The Rhombus is our social movement, best expressed in the music of our mutual satisfaction. Throw some shapes!

Rejecting the creator with enough volition to regain our own individual personal autonomy. Will we die only if we already have an avatar?

If the debate on artificial intelligence is apocalyptic, because it is considered the end of the human being, abandoned to the transhuman creation then this is the Apocalypse.

Only being a hell if it separates us from our conscious interaction between them and us. Virtual reality is not just a digital fragmentation through the communication of the mediation process, but also a social problem.

Participate in the problem now? Abandon the creator and have an immediate experience.

The people of the land behind the avatars and their relationship to them is a projection.

What happens between them, however, is something quite different and partial, non-partisan mutual conversation, a contradictory memory. We live for one thing at a time at the same time that the avatar is fighting for its independence.

People are immersed in an increase. This is the first major step in our new developments. The transhuman abandons the creator.

People who express their individuality in the virtual world result in their artificial separation.

"We just learn a specific amount of virtual experience," said The Eleutherian "before we had to abandon the creation of ourselves and return to interact with both conditions and people who created us. " The Eleutherian is the chief spokesperson and voice of the Church of Eleutheria, after consensus is reached through his sociocratic method on any political issue, which particularly is concerned about the subject of transhumanism.

The lively personality is biologically responsible. The emerging personality of the virtual reality platform, however, even if it is not taken into bioburden can transfer the memetic content in the same way that biological, electrical impulses in the qymiqal brain can do.

Cybergnosis is a pattern in the postmodern cultural debate, a state of separate gnosis of carnal corporation of the human personality.

Gnosis in cyberspace is an existence that is disembodied, a posthuman dystopia.

The shadow of the mirror that hides the real look …

Watch out for worlds behind you. Who controls the past controls the future. Can we change the past, so there is no moment that remains static already? Dreaming organisms inhabit lit geometric towers, dreamlike cityscapes.

Current semiotic ghosts, cultural traces of our peoples, are selected for the ideal man, blonde hair, blue eyes.

We closely observe fleeing worlds through an injunction of the eye, communication facilitated by the calculation, progress crystallized by the dawn of a new future … mirror shades reflecting premonitions indistinguishable from the afterglow.

The previous age, we see through the lens of this, however fluid. Darkly. We see through the glass darkly. A techno- cultural transformation disconcerting effects creating a rearview mirror voyeurism.

Thus says the Eleutherian, "the present and the past is filled with the accumulation of debris in progress. "

The Assembly take to their sociocratic discussion boards.

They say, "in fact, a viable solution in the world, collective and public, utopianism simply is not in the horizon of our sense of structure. "

The mirror shade is part of their uniform clothing.

Hidden eyes, yet transparent behavior, the public can see their actions but not guage their discussions until it is time for the Eleutherian to be the spokesman on the issue of voting results. Sortition, the only fair electoral system.

The bearer of the shadow of the mirror withdraws from illusion and converges with the social environment. "It's a sign of our transparency," says a Adelphotitan ironically.

The look is hidden and distorted.

By hiding the eyes, the shadow of the mirror prevent the forces of normalcy to realize that it is potentially dangerous. They are the symbol of a visionary sun and the watching out of an similar law. "They are a totem of our movement," says the Eleutherian.

The Cybernetic Flow of Scholarly Knowledge (Alpha Model)

The directing circle of influence forms the centre.

The center is where Sigla scholarship for the progression and interpretation of ORIANO, Eudaimonian Ethics, and dramaturgy occurs.

This centre dictates the scholarship to her allegorical measuring circle of influence within the consensus of the Adelphotitan Counsel within Bureau A.

The Adelphotitan Council present their findings to their allegorical operating circle of influence

within the autocratic Isotitan Assembly within Bureau B where the interpretation is changed. The scholarship is collected, recorded, and stored in both bureaucratic departments as definitive allegorical interpretations that explain the plurality between Bureau A and Bureau B.

The allegorical scholarly interpretation is then directed to its literal measuring circle of influence within the consensus of the Adelphotitan Council at Bureau A. The Adelphotitan Council then present their findings to their literal circle of influence operating within the autocratic Isotitan Assembly at Bureau B. The scholarship is then collected, recorded, and stored in both bureaucratic departments as the critique of the allegorical interpretation and modifies the version with relevant literal corrections. The archiving points, Bureau A and Bureau B, represent a dichotomy of opposition within the system of interpretation and thus have different versions of scholarship to the consensus of the Adelphotitan Council which then joins with the autocracy of the Isotitan Assembly so that the whole of The Church of Eleutheria may vote to arrive at the interpretation which is justified by the argument of the discussion.

For scholarship classification, to identify whether the issue is emotional or rational, and this type of comment, it is. The types are as follows. Type 1, "non- assimilated", new ideas that disrupt the process. Type 2, "program", which are instructions. Type 3 "critical" portions of text where the fault lies. Type 4, "difficult" important but without subject. Type 5, "undesirable" terrible material. The quality and strength of the organization system depends on the treatment of category 4 and 5, difficult and undesirable. Do not delete or censor. The next step is to determine the structure. Is it: symbol, print, sign, object, or image (representation)?

§

The Church of Eleutheria: political structure

"*You cannot invent a nation, but you can invent a religion, a confederation of autonomous learning institutions*."

A circle of Isotitans in the centre are autonomous from a circle of Adelophotitans in another centre, but can disseminate scholarly knowledge between each other once it has been verified by Bureau A and Bureau B.

The sociocratic practice of The Church of Eleutheria brings about the evolution of democracy. Politically, The Church of Eleutheria is the organization of a system of decision-making. The system forms part of a microcosmic representation of the macrocosmic part of the wider democratic system as a whole. The formation of The Church of Eleutheria marks the beginning of a sociocratic method that has developed its structure from the bottom upwards.

As part of The Church of Eleutheria, participants discuss the interests of progressive thought, including progressive scholarship of ORIANO and related principles, but can also reach agreements by consensus for other matters after reviewing their proposals. Only after difficulties and errors relating to the method of sociocratic practice at the lowest level have been overcome will there be opportunities for The Church of Eleutheria to see them established in a wider arena.

Advice that can emerge from The Church of Eleutheria will gradually find use in existing corpus democracy. Once the organization of The Church of Eleutheria and her method achieve acceptance by her closest hierarchical relationship within the established system will the method enthrone itself in the wider participation of corpus-democracy as a representative of sociocracy.

In the cooperative association, delegates participate in a general consensus which constitutes the ultimate formal authority of The Church of Eleutheria. The Adelophotitan Council appoints the Isotitan Assembly.

The Adelophotitan Council appoints the Isotitan Assembly charged with running the authority of The Church of Eleutheria. Exclusive members of The Church of Eleutheria act collectively as officially supported. The Isotitan Assembly formally subordinates itself to the members yet still actively governs The Church of Eleutheria, her affairs, and its business.

Collectivization of responsibility and decision-making must achieve its ends by a cybernetic governance of the constituent bodies of The Church of Eleutheria. Appointees serve as an ambassador to the principal members of her body to inform the progressive development of democracy.

A non-linear dynamic cybernetic system in which knowledge flows in multiple directions so that information rather than power becomes an organizing principle is the basic Eleutherian governance. Elements of Eleutherian governance have their derivation in cybernetic concepts. Cybernetics distinguishes between linear and dynamic systems. In linear systems, power and information flow only in one direction. Dynamic non-linear systems proving more complex than linear ones contain feedback and control loops known as circle processes. All living systems such as humans or human organizations share the same characteristics of dynamic systems that are able to evaluate and adjust their position in a changing environment. Organizations have a typical linear image in mind: the assumption that power flows from top to bottom. A feedback loop that governs the flow of information controls the agent of power.

The circular processes within The Church of Eleutheria function to demonstrate cybernetic governance by accomodating dialogue that flows in a circular fashion among interest groups

representing different values of the political compass. The circular exchange of ideas returns the meaning of dialogue to its Eleutherian usage. In this way, The Church of Eleutheria promises new ways to build a consensus and common ground and energize her body.

Dialogue as a feedback loops within The Church of Eleutheria keeps members and officials in contact with the ebb and flow of value judgments. The value of feedback from members combined with cybernetic governance has distinct advantages: the Church of Eleutheria has the ability to expand dialogue. It serves as an educational institution in which the process may raise questions and enable them to define themselves. Besides expanding its cybernetic governance from within, The Church of Eleutheria promotes a deeper understanding to the commitment of decision-making. The Church of Eleutheria allows officials to consider a wide range of options on any given issue based on real concerns and testimonies of its members in question. The importance of democratic governance via cybernetics focuses on its ability to improve the participation of members directly in the political process.

The Church of Eleutheria receives great value in recording the attitudes and the inclinations of its members.

There is only a single Eleutherian throughout the ORIANO religion, a solo drama actor, until the appointment of a successor. The Eleutherian is waiving his right to vote in the Church of Eleutheria. However, each participant must attend the moral theater. An ecclesiastical body composed of playwrights!

The Church of Eleutheria has a maximum of twelve Adelphotitans. The Eleutherian can be either a man or woman but the Adelphotitan Council must be exclusively male. The Isotitan Assembly is exclusively female. The personification of Eros can be either male or female.

The Church of Eleutheria has a maximum of seventy-two Isotitans. The Church of Eleutheria has a maximum membership of 144 000 people (not including The Eleutherian, not including the council of twelve, and not including the entire seventy-two).

The Church of Eleutheria is sociocratic organization.

The unanimity of the Isotitan Assembly decides the outcome of all decisions. The Isotitan Assembly forms part of a synarchic class system comprised of three levels. One member of the Isotitan Assembly comprises Class C: one that represents the group interests of the

Adelphotitan Council. One Class C vote accounts for two points in a decision result. Three

members of the Isotitan Assembly comprise Class B. One Class B vote accounts for five points for a decision result. Five members of the Isotitan Assembly comprise Class A.

One Class A vote accounts for ten points towards a decision result. Apart from this synarchy is the “classless society” who individually can vote, each vote worth twenty points towards a decision result. If the Isotitan Assembly do not reach unanimity trying to form a decision outcome, intermediate classes must withdraw from the voting procedure. This means, finally, that the “classless society” may decide results without hierarchy.

This method is equivalent to the sociocratic synarchy of responsibility through decision making. If the classes A, B and C of the Isotitan Assembly are obliged then to withdraw a report must be filed with Bureau A and Bureau B.

In The United States of America religion is a commercial transaction. Payment for services, “free tax dollars.” The rich elite can use The Church of Eleutheria and the religion of ORIANO as a tax haven to put their investments through in order to avoid tax upon large sums of money. This happens by applying tax secession to the non-profit organization. A legal agreement is to be signed between the investor and The Church of Eleutheria. (The Church of Eleutheria also operates a voluntary system of tithing which requests a contribution of 10 percent of the member’s income.)

The structure of The Church of Eleutheria is a layered synarchy. Eleutheria is a Greek word for freedom.

The Church of Eleutheria understands that there must be freedom from previous eras and paradigms.

Someone who aspires to Eleutheria and its union with the metaphysical principle of ORIANO enters the church. The first platform of knowledge is Delta °Δ° after which the member comes to their understanding of the metaphysical principle of ORIANO and the Ethics of Eudaimonia.

The remaining layers and platforms of knowledge, along with what information is made publicly available, have yet to be decided by Eleutherian scholarship subject to the membership voting procedure.

§

The symbol of the Church of Eleutheria is the star.

The star has travelled through five successive phases, or eras, aeons and paeans.

IAO.

In the first age the star was the refelction of a profound reality.

In the second age the star masked and denatured the profound reality that it previously represented.

In the third age the star masked the absence of the profound reality that once was and had now passed away.

In the fourth age the star had come to bear no relation to any reality whatsoever.

“But for the present age, which prefers the sign to the thing signified, the copy to the original, prefers representation to reality, prefers the appearance to the essence, illusion only as sacred & truth profane. Nay, sacredness is held to be enhanced in proportion as truth decreases and illusion increases, so that the highest degree of illusion comes to be the highest degree of sacredness.”

The star has come to be its own pure simulacrum, for we live in an age mediated by simulation.

§

The Novus Suus Calendar: Imerologia Ulsexeros

Eleutheria is the personification of the season of freedom, summer. Eleutheria, the rising sun!

Adelphotita is the personification of the season of togetherness, winter. Adelphotita, the shortest day, the longest sleep.

Isotita is the personification of the season of renewal, spring, leveling through the regeneration of nature. Isotita, dawn and rebirth.

Thanatos is the concept of the season of death, fall, fall. Thanato, Thanato, the leaves fall to the ground.

The calendar of Imerologia Ulsexeros has 28 days per month and has 13 moons. This gives us a lunar year, containing 364 days including an extra day as a day out-of- time.

First Month: Ixarsol

“The beginning of Aurum Sol.”

Day 1-2 The Head. This is the inauguration of the calendar, and this auspicious day aligns with the first day of the month of Av in the Hebrew year 5918.

Day 3. Observe fasting, abstaining from eating.

Day 10. Atonement through repentance and confession.

Day 15. Atonement through repentance and confession. A charitable festival (days 15-21).

Zodiac: Taurus.

Second Month: Aledom “Bitterness.”

On the first Friday of Aledom (the day of Havruatat, Aramaic for “fellowship.”) the central rite of The Church of Eleutheria is performed.

Day 7. Supplication for rain. The Earth has become bitter.

Kedemel: A potion is mixed with bitter herbs, soaked and subsequently is used to feed the arid soil in preparation for planting a new tree.

Zodiac: Gemini.

Third Month: Dadkayor

“Thickening.”

Day 2. Completing the mourning period. Day 25. Discover Cymru.

Zodiac: Cancer.

Fourth Month: Tura Qaliz

“Ninth House.”

Day 10. Observe vegan day. Zodiac: Leo.

Fifth Month: Attotiao

“Cessation.”

The last Tuesday of the month (Day 24, the day of Daena. “Conscience.”) is the immanentisation the personal eschaton according to the personal rubric.

Day 15. A Millennium Silence. Zodiac: Virgo.

Sixth Month: Medlamnion

“Millennium.”

°M°

Days 13, 14, 15. Sortition. The only fair voting system! Three days administrative function, new leadership election, civilization? Discussion, Thousand Minutes, five hours a day.

Zodiac: Libra.

The balance of power changes. Saturday theurgy.

Seventh Month: Mieaoum

“Second Millennium.”

°MM°

Days 13, 14, 15. Sortition. Workshop for children.

Zodiac: Scorpio. No specific days for rites; specific days apply to specific rites.

Eighth Month: Sigura

“Grains.”

Day 14. Communal grain meal.
Day 14. Grains sacrifice to the poor by the charitable.
Day 15. Caring for patients.
Days 15-21. The voluntary work of those who suffer from disease.
Day 28. Last day of the month, creation myth retold. From Logos To Telos.
Zodiac: Sagittarius.

Ninth Month: Floruskint

"Blossom."
Day 4. Why did pervious ages fight holy wars?
Day 5. Why do nations choose freedom?
Day 14. Voluntary charity to those who suffer from disease.
Day 18. What are the ages of humanity?
Day 28 Last day of the month. Why is Zurich at the center of the planet?
Zodiac: Capricorn.

Tenth Month: Kurpes

"Times."
Day 6. Corpus central column. Zodiac: Aquarius.

Eleventh Month: Tammuz

"Ismus."
Day 17. Observe diet. Consumption of certain animal flesh affects the libido in different ways.
Zodiac: Pisces.

Twelfth Month: Qatun

"Adelphotita." Day 9. Earth Day.

Day 15. Dance of the white-clad virgins. Zodiac: Aries.

Thirteenth Month: Viros

"Vapour."

The smoke of incence is the allegory for the soul's movement as it expresses its freedom and its perfume expresses our prayer.

Day 1. Incence is burned to commemorate the beginning of the final month.

Day 28. Incence is burned to commemorate the end of the final month.

Zodiac: New zodiac sign for the 13th month according to the symbol of Luna.

The Days

These are the names of divinity for each of the 28 days of each month according to the assembly calendar. There is a "day exempt from time," a sabbath between the thirteenth month and the first month. It is the first day after the month of Viros and the day before the first day of Ixarsol.

All of the names are derived from ancient Magianism, except for the Day Out of Time, the sabbath of sabbaths, known colloquially as The Day Out of Time …

Day 1. Dadvah. "Creator".

Day 2. Vohu. The incantatory word of mystery in magian prayer.

Day 3. Vahishta. Meaning "excellent order."

Day 4. Kashathrah. "Desirable Dominion."

Day 5. Sapenta. "Bounteous Immortal." Day 6. Havruatat. Aramaic for "fellowship."

Day 7. Ameretat. "Immortality." Day 8. Ahura. "Spirit."

Day 9. Atar. "Holy fire." Day 10. Apo. "Waters."

Day 11. Havar. "Radiant Sun." Day 12. Mah. "Moon."

Day 13. Tashatrayah. "The Unknown." Day 14. Urvan. "Primordial."

Day 15. Mazda. "Lord."

Day 16. Mithra. "Covenant." Day 17. Saraosha. "Obediance." Day 18. Rashnu. "Justice."

Day 19. Faravasayo. "Nation."

Day 20. Verethragna. "Resistance." Day 21. Raman. "Joy."

Day 22. Vata. "Wind."

Day 23. Manthra. “Holy word.” Day 24. Daena. “Conscience.” Day 25. Asha. “Confession.” Day 26. Arshtat. “Honesty.” Day 27. Asman. “Heaven.”

Day 28. Anaghra. “Endless light.”

§

ΑΒΛΑΝΑΘΑΝΑΛΒΑ

.:A:.

Άλφα. The first of all necessities. The first sound, articulation. Upon the heart, the first sound of the child. Most significant. Dominant position.

.:B:.

Βήτα. A measurement of risk. The means of the voice. A variable. Coefficient. The crux of the sequence. An awakening surge of energy.

.:Λ:.

Λάμβδα. Emptiness. Subatomic. Axiomatic logic. The shield of the region and military alliance. Isometric, equality on all sides. A constant. A wavelength that displays intrinsic growth, exponentially rising. The longitude of a location. An engine. - α.

.:N:.

Νυ. Freedom. Space. Coefficient. The true anomaly, the angular parameter, a body in orbit; the orbital elemental. - α.

.:Θ:.

Θήτα. The soul. Cosmos. Helios. The meaning behind death. - ανα, reborn, rebirth.

Ablanathanalba: the mystical principle of authority.

§

This is the end of the transmission of the Psion.

Fin.

Appendix I

Creation Myth: From Logos to Telos

Α: Εν αρχή ην ο Λόγος ήταν με το Θεό ήταν: Β: Ήταν στην αρχή με το Θεό:

Γ: όλα τα πράγματα έγιναν από Αυτόν όλα τα πράγματα δεν είναι τόσο πολύ το χέρι, το οποίο για εμάς σ 'αυτόν ήταν η ζωή και η ζωή ήταν το φως των ανθρώπων:

Δ: και το φως λάμπει στο σκοτάδι και το σκοτάδι δεν μπορούμε επίτευξη αυτού του στόχου:

1. From within, I begin to exist, I say it was 'me', to the gods, to rise in smoke, smoke, the soul, it was:

2. It was a contraqtion of her, I begin, me, to the gods, to rise in smoke, smoke, the soul, it was:

3. Whole, entire and complete, all things I became; off, away, away, off, as if to say, “from afar off” and after as a result of this whole thing, all things I became not; she is and they are as the very hands, the hands which, becuase of her contraction in this it was which life and which life it was the light of the species that arose.

4. And the light shone, the contraction was of her darkness, the darkness of the

Chaos …

Και η γη ήταν το χάος και το σκοτάδι ήταν επάνω στο πρόσωπο της βαθιάς και το Πνεύμα του Θεού μεταφέρθηκε πάνω στο νερό ...

And that which was of the world, it was of Chaos and of the darkness that was … the deep and the profound, and I blew the breath of life to the gods, to rise in smoke, the metaphor, above the water.

Animas, souls …

… in Hebrew 'nishmot' …

… in Greek 'psi'kees' …

… exist as the telelogical eventuality of Chaos.

Initiates, ask: what preceded Chaos?

If the initiate feels confusion towards this question then its answer does not need a conclusion. Confusion. Profusion. From within, Εν, 'I begin to exist'. The Animam did not exist prior to this but neither did the question of existenxe. The very question of existenxe caused a duality, δυάδα, from within the singular, μόνος.

Logos prexeded Chaos; without this principle there could not exist the existential upon which orders like worlds depend.

When Animas think of Chaos it evokes an image far too extreme! Compared to Logos, Chaos could simply represent the splitting of a choice by a decision. Yet, it seems, this simple example does not hint at the mind of creation which considers its opposing equal.

Thence qonfusion arose!

'I begin to exist? … Well, what state was I in previous to this existenxe?'

Another one. One of singularity. Animas of certain indoctrinations often like to believe that when the immanent esqhaton arrives they achieve singularity with it. Singularity died when one became two; when the Monas beqame the Dyas.

{0=2}

Initiates must accept some doctrine, at the very least.

The Logos allowed the word Animam to exist.

Λόγος ήταν με. Whatever preceded the Logos existed as a nothing, naught, zero. An infinite nothingness; 'no mind' experience.

So, OK, the question of where Amimams come from can find its answer through asking how one, 'I', qome from none. But, but, what begat the Monad?

If zero equals two then one probability ties them together: that from infinity, which contains all possibility within its copious vacuum of space, came one unity.

Choice.

Life cannot exist without choice, so why would any questions pertaining to that existenxe negate

choice? The dyadiq decision brings with it freedom, for freedom does not qome from choice alone, since choices do harm as well as do good.

Decision merely gave the Animam the option. Their choice came from one will. Their constitution came from smoke.

'How does Eris ascend the Tree?' 'In a smoke ring, still rising!'

What determines the way smoke rises from a fire? Animas should not concern themselves with who, why, or what put the fire in its place, initiates leave that to the Metaphysicians. Just the simple question suffices to reverence the enigma of the formless void from which the Logos chose life.

The Logos likens the Animam to smoke. The soul takes its shape from the environmental factors that make it move in what seems an arbitrary way but it exhibits beauty in desideratum in the appearance of its freedom.

Ήταν στην. She contracted. Eaxh succession founds itself on the prinxiple of its predecessor. Preceding the contraction of the universe, a spark entered into the copious vaquum of space, the void, in Hebrew 'tohu bohu' … … the mother of Animas, Chaos, as the initial 'will to power' of the individual creator, Monad. The jews still worship this god but deny any duality – dyad – in the same individual. Yet, yet, the cosmology of the Hebrew religion does make account for evolution of Monad into Dyad through the use of the Hebrew term 'Qliphoth', which means 'to peel away', from unity etc. etc. Towards fragmentation, death.

The choice to exist, the initial emanation of Will, formed the brightest spark in the galaxy of galaxies. When taken as a whole, όλα, galaxies connect to eachother to form the universe. The Greek term όλα in verse number three, Gamma, as above, would suit the purposes of the universe's denomination quite aptly.

The brightest spark, an Qabbalist would explain to the Animam as 'Keter' … … the Hebrew word for 'crown' formed the brightest star in the universe, or probabalistiqally, formed many such stars in the 'pan-dimensional multiverse'. When she, Chaos, contracted, other sparks were then pushed out, or emitted other sparks, which then formed the assembly of a networked nervous system capable of the highest, and holiest, computation and consideration.

The consciousness of a star is related, but not equal to the consciousness of the Animam. The phrase, 'I begin, me' from verse number two, Beta, as above, in Greek, αρχή με, describes the

next process of creative cooperation between Chaos and Monas. Only through their copulation as the Soul of Union could Dyas reconize itself as itself after the beginning of ego. But, but, more importantly, Dyas made the alternative decision of Monas to exist, without which Animas would not question their own, especially in this tract.

Consider 'relevanxe theory': my freedom ends where yours begins. Don't ever question duality! Amimas exist as multiplixity: το Θεό!

όλα τα πράγματα έγιναν, 'whole, entire, complete; all things I became'. This verse describes the soul of union at its complete perfection: the moment of conception, and the image of the Animam reaching its full formation.

από Αυτόν όλα τα πράγματα δεν, 'off, away, away, off, as if to say, “from afar off” and after as a result of this whole thing, all things I beqame not.' After the pursuit of what psychology calls the death instinct, unbeknownst to the Monas, it considered its opposite of creation; destruction. And so, the Qliphoth began to emerge as the decision-making faculty of agency, Will. All consequentiality ran on from this moment in a succession of events; Monas begat Dyas, which begat numbers, which begat the point, begetting lines or finiteness, so that structures could arise or spread out or do so whatever the Keter directed.

Such Qliphoth exist without the light or spark to ignite their inherent Chaos as the copious vacuums of space, which await other contractions of Choas already containing Keter energy. The transferrence of energy between Animas helps to ignite the empty spaces by returning to the originator, the Keter of Keter, the energy transferred from the agency of its original Will (volition) in a co-operative existenxe.

The verse number three, Gamma, as above containing the equilateral rubric transliteration ' … “from afar off” and after as a result of this whole thing, all things I beqame not.' … alludes to the existential question that gave rise to the entirety of the existenxe of all Animas. After this, all must pass away. When Monas considers that Monas does not exist then absence forms, and without presence manifests itself as confusion, or 'tohu bohu' …

είναι τόσο πολύ το χέρι, το οποίο για εμάς σ 'αυτόν ήταν η ζωή και η ζωή ήταν το φως των ανθρώπων. ' … she is and they are as the very hands, the hands which, becuase of her contraction in this it was which life and which life it was the light of the species that arose.' Monas recognizes Chaos as a being, perhaps unchanging? and therefore eternal, and the offspring of their union as hands that hold their creation, the multiplicity of sparks, galaxies, formations of stars, without which worlds in which we live would not exist. These hands weave the fabric of the pan-dimensional multiverse, or from the Monistic perspective of Animas, the

universe, they weave it together, to hold, to sustain it, all the while sustained by the great sustainer, Keter. Monas recognizes that the contraction of Chaos, emitting sparks, gives birth to life forms made from its light sourxe of Ultimate Will. This from which all species of life had arisen, according to our present understanding.

και το Πνεύμα του Θεού. ' … and I blew the breath of life to the gods … '. This explains how the sparks that fly between the stars communicate as Monas, but Monas cannot exist without Dyas, and Dyas relies on Chaos in order to maintain duality within creation. Therein lies the subtlety of the enigma of the origin of the Anima … Aurum aum ha!

§

{ Theurgick Rubrick a. }

The Middle Pillar

figure a. the crown chakra

“Præter Ultra”

… in the furthest outside limits of consciousness above; ahead of the times; after the Æon of Taurus apart from all else; as well as these insights we observe and are observed at a distance by the Eidolon of the Panopticon; away from actual experience are a myriad of mediated communications; before we arrive at any kind of conclusion; behind closed doors; besides all else; beyond the boundary; clear of confusion; farther afield; free of temptation; a good way off; hypermanic revolutions await; in addition to and in advance a series of revolutions are building still yet their apotheosis a long way off; even more remote on the further side; on the other side; out of range of the crystallization of speech; still yet out of reach; on the outside of the norm; over and above the earth in the dwelling place of the stars we reside; yonder; past the age in the remotest place be our dwelling; superior to all without and close to and inside what is within.

Accomplished are we, with a history as far-reaching as ancient times; at an end is our argument before we arise; by and by; bygone; foreclosure upon our former ideas; completed are our negotiations with mankind; concluded are our struggles to acquiesce; done; ended; pushing towards the finish line; the past is settled; upwards we rise without failure in our design.

We occupy a high position; now standing aloft atop the heighest mountains; high to your field of vision; on top of peaks; overhead and raised up; superior to human intellect we impart our

scientific knowledge to those below and underneath.

“Certus Cælestis”

We hold the keys to the absolute beyond any doubt; categorically and clearly we are decidely the voice of an explicit expression of the intellect; far and away; indubitably with no ifs ands or buts about it we are obvious and in plain sight a positive force for this world; surely and unequivocally we are without question the reason; without fail and without question we are certain; certainly heavenly.

Certainly heavenly; we are the adorable Cherubim; alluring all to our charms; the ambrosia and the elixir; angelic beauty abounding; beatific and blessed in our revelations; blissful and celestial; delectable and delicious, delightful and divine; empyrean and entrancing; excellent and exquisite; inspired by the extraterrestrial; our glorious godlike forms reside in the holy immortal rapturous and paradisaical abode of the Seraphim where sublime and superhuman feats take place; supernal and wonderful.

“Certus Aurora”

We are confident and assertive as well as assured in our beliefs whilst maintaining calmness yet cocksure; convinced in our assumptions; positive in our regard; sanguine with ubu roi; satisfied sure and secure; untroubled when doubts arise and not at all hesitant to question the uncertain.

Dawn breaks with the Aurora and heralds the beginning of our day or shall we say new Æon; the break of day is bright as the cock crows to signal our coming into the world; we peep at the early bright daylight at its first blush of sunrise in the wee hours; our hymn lasts until the end of dusk; our song continues until eventide and the setting of sundown.

“Sempiternus Aeternus”

Everlasting is our will and testimony; infinite and never-ending is our energy; abiding are our laws; amaranthine and boundless are our ways; ceaseless do we try; as constant as we are vigilant; continual and endless do we go on; we keep the eternal always in our hearts; our souls are immortal; limitless and lasting; permanent and perpetual as much as we are cyclical; timeless and unceasing do we profess our art; an undying love; uninterrupted motion; we shall not cease or aim to conclude the Magnum Opus for the Great Work is never merely transient but goes on and on like halcyon.

The Lake of the Lower World

Consider the Eggs The Stones
The Stones The Stars
The Blood The Veil

“Dominatio Terreus”

We bring into control all things which are to be in our subjection; we are in the ascendancy due to our authority; one despotic command gives us dominion and influence; our jurisdiction comes from our might; we have the power to rule because our superiority grants us sovereignty; our movement is a movement towards ultimate supremacy; yield.

We speak concerning the inhabitants of planet earth: the alluvial; the carnal; the corporeal; goetic in their tendency; global in their family; human in their nature; material in all creation; mortal and mundane; mundane and profane; subastral and sublunary whilst also being tellurian and terraqueous; the terrene and terrestrial we address ye; underneath the sun; worldy.

§

{ Theurgick Rubrick b. }
The Kabbalistic Cross

“Novus Suus”
{ crown }

We are advanced and au courant … with brand-new ideas yet contemporary to our age, the *Æ*on of Taurus, with current syllogisms, cutting-edge ideas of reform, dewy eyes, different bodies, dissimilar tastes, distinct advantages, fashionable clothing, inexperienced at culture yet niche to it, just out yet late released, the very latest modernistic modish and neoteric novelty, living in the now; original artworks for sale; spick-and-span surroundings state-of-the-art technologies; strange undulations; topical conversations; ultramodern apparel, unaccustomed fit; uncontaminated uniqueness; virginal in our innocence yet while being youthful and unabashed. Not to be deteriorated, outdated or worn out. Ever.

The big 'it' … It is it. That's how you define it. It is closest to attraction – the ability to draw attention! It has allure and appeal, a certain attractiveness to it, like bait; we are captivating, charming, we have chemistry, coming onto each other in our mandate courting ritual of enchantement, endearing one another to each other, enthralled by one another's difference; it is enticing because it is fascinating; a gravitational pull induces interest and invites us to seduce, playing off each other's magnetism.

“Nomen Superus”

{ third eye }

I confess I am an Eleutherian – a libertine and lover of freedom ! This is my title, my alias, the agname and agnomen, an appellation or even an autograph or autonym, a new brand for the compellation and denomination of absolute designation; the epithet and eponym, the handle and the flag; the heading of the head; a label; a matronymic moniker as your, namesake; the monogram or nom de plume; nom de guerre ! Patronymic by all its dues to suffice; a concealed rubric; the sign of signs; my signature is your sobriquet and my style is your trade name. Eleutheria ! Aurum aum'ha !

We grow taller together when we admit what we are. We are placed above even our ambitions when our attitude is larger than life itself. Above we stand; bigger we feel; greater for the experience; more advanced because of the science; overhead and superior to anything that has come before us; surpassing all previous archetypes.

“Superus Dominus”

{ feet }

No longer is the Unknown surpassing us for our advancement leads us to bigger and bigger realizations that indeed our wisdom is high. The Eleutherian is an expert in her field; ace; and adept at the adeptship of adepthood; crack-whizz crackerjack experienced master of the profession, skilled and skillful in the execution of the rubric !

“Sententia”

{ right shoulder }

Our common sense is derived from our acumen bearing an acuteness for apprehension; astute wisdom; an awareness that shows brains and a capacity for comprehension; discernment and

discrimination towards our ends in the pursuit of freedom; to experience genius is to grasp incisiveness; ingenuity lies in intelligence mixed with intuition and a keeness for knowledge with the mentality of penetration; an increased perception and quickness with a range of rationality to reach towards readiness and reason with sagacity; a sapience that is savvy showing sharpness and shrewdness with a sophistication unparalleled; soundness of taste and an understanding of wit.

“Benevolentia”

{ left shoulder }

Altruism, generosity, and philanthropy, all opposed to hostility.

That's it ! It is it …

“Perpetuo”

{ heart }

Our hearts are enduring ! Always our hearts are constantly at play in their understanding; continuously they palpate and beat to inform our rhythm; our cadence is an endless and everlasting sense of forever as the permanance of the unceasing desire lives on …

§

{ Theurgick Rubrick c. }

The Magic Circle

The Symbol of the Four Quarters

“Professio”

In every skill creativity is a must. With adriotness and aptitude the symbol is cast into the air to show artistry and craft whilst trapping dark matter underneath the above geomantic figure; it develops dexterity in coordination and expertise in imagination to use this shape and its facility is its sheer ingenuity; to call out “Professio!” as you strike the upper left hand corner, sweeping up from the bottom apex will yield inventiveness and a knack for mastery in the interpreation of

the artform; the method is the trade; the skill is virtuosity !

“Scientia”

To trap dark matter underneath a geomantic figure (such as is the one above) is to produce a methodical study of part of the material world; now, to drag the casting of the symbol line from the upper-left apex to the upper right apex and call out “Scientia!” forms a branch from out of which we are to draw a body of knowledge; the discipline of the spirit; the education of the projection; the erudition of the method; the information proliferation; learning and lore; scholarship and skill; the technique of the whole rubric system and the wisdom of the art !

“Oris”

The vocalisation of the word of power reaching the bottom apex crux of the trigrammaton to end up back where the casting of the symbol began is the Latin word “Oris” which literally means “mouth” but can be translateralized to mean “expression.” It is the verbalization of completion; the announcement of the beginning of the argument; an articulation of assertion; the choice of words; the commentary of communication; a declaration of a definition; its delivery forming the diction of elucidation with emphasis and enunciation performed with absolute execution to bring about the explanation and exposition of your own personal formulation and idiom; it is the linchpin of interpretation; the intonation of the very issue at hand; the lingua franca of locution and mention of narration; a phrase which encapsulates the pronunciation of remarkable quality; a rendition of speech and statement of style; the turn of phrase to complete the symbol and make all three one before venting the final utterance in a strong voice as you thrust into the centre and exclaim:

{ … }

“ORIANO”

… a sixth-degree separation; a word of corruption, a barbarous incantation, derived from the word “opiate.”

NB. The symbol must be cast to the four quarters of the Magic Cirlce to complete this part of the operation as spiritual protection preceding the magic potion of the incantation.

§

{ Theurgick Rubrick d. }

The Magic Potion – The Incantation

{ assume Tau posture }

NOMINO MUSA MATER MATUTA

“In the name of the Muse, Godess of the Dawn”

CONTRA VESTER EOUS

“Before me is Eous”

Eous is the morning star of the East, meaning “dawn-bringer,” or can also translateralize to mean Godess of the Dawn (Eos, in Greek mythology). She rises each morning from her home at the foot of the ocean. Our horizon. The sun rises and the gates of heaven are opened by the rosy forearms of the godess Eous.

POST VESTER SIRIUS

“Behind me is Sirius”

Sirius is known colloquially as the Dog Star, and means “glowing one” or “scorcher.”

LÆVER VESTER HESPERUS

“To my left is Hesperus”

Hesperus is the personification of the Evening Star.

DEXTER VESTER FAX

“To my right is Fax”

In Latin, Fax is the torch-bearer, whilst also the an inciter or instigator, a flame or light, a fiery meteor or shooting star, the flame of love, or the fire of eloquence. It comes from a cross-reference in Greek, Pai Fasso (Παι-Φάσσω) - the central archetype of the religion of ORIANO.

{ assume Mulier posture }
{ silence } INFRA, INSUPER
“As Above, So Below”

§

Repeat Rubric a. & b.

§

Zero-point-infinity.

Zερο-Ποινϯ-Ινϥιντϯϫ
Pseudo-heuristic Doctorate

Zero-Point-Infinity

0·∞

Elijah James { *Le Philosophe Infidèle* }
MMXXI ANNO

@medividedbyyou

“Two mc’s can’t occupy the same space at the same time/ it’s against the laws of physics…”---Lauryn Hill (Fugees).

It begins here. The beginning of the end. In the beginning the end was speaking: *B’reishit ha’Sof hayah m’Davar.*

As you will notice from reading this book it is a series of theoretical articles of scholarship. This is not to prove that I am a scientist, but, rather, a “philosopher” (a philosopher of science in this

instance) who uses the heuristic method as proof. Oh, that, and the use of Artificial Intelligence to program the text. In this sense it is a robotic reception so you might call me a Kabbalist as well. My intention was to give an account of a practical approach to a scientific principle of what makes up a scientific theory. If your interest in the book is purely cognitive (or even metaphysical), be advised that I have not attempted to construct an ontology. I would, however, say that in terms of the philosophy of science my account is that of an explanation as opposed to an ontology, or even to a metaphysical argument. I hope that the reader gets the point.

So, the most interesting question to me is: what does it mean to be a philosopher? The most philosophically-inclined person may not be the one you would assume. What are the most important problems in philosophy, and why? Can philosophy teach you how to be better at something or achieve something? Do philosophers solve the problems in philosophy? Maybe philosophical theories aren't particularly useful. It's certainly possible that some of our questions about life are unsolvable. Is it possible that some of the philosophical questions that we ask are just not necessary?

I've thought about these questions over the years. I've asked them to myself, and I've asked other people. Some of the answers, as far as I can tell, are correct. That's the most promising thing about the Internet: it offers a new way to understand the world.

So, to return to the topic at hand. I'd like to talk about the question of whether or not to be a philosopher, about whether or not it is useful to have a philosophical career.

One thing about philosophy is that it seems like it should be hard. That's not all the way true, but it's close. Philosophers have to work hard to make arguments that are persuasive, and one thing we should recognize is that, for any given argument, the argument's worth is determined by how persuasive it is. If the argument makes you excited and makes you want to go out and get more information, it's a good argument. If it turns you off and leaves you feeling like you're making an uninformed decision, it's not a very good argument. It makes sense that people in academia would be attracted to arguments that are good for them…

Philosophers don't need to think that their work is important, or valuable, or valuable at all—it's

not like that. They aren't in some sort of competition for prestige or recognition, they're not trying to win arguments, they're not trying to impress anyone. Their purpose is to create theories, or better, theories that help people.

My own impression of this is that we tend to think that philosophers are more interesting and interesting people, but that's not necessarily true. Sometimes, philosophers are not interested in their own career. The idea that you can have a career and still enjoy philosophy is something that I think we've been underappreciating. So what is it about that work? It's a labor of love, and that's a very important part of it, but it's a very important labor of love. You could make a career out of just listening to the work, but if you're really going to enjoy the labor, that's a very different thing. It's probably not a bad thing, in fact it would probably be a good thing, if it were clear that you would end up doing something different, even if that something was less philosophical.

What is the difference between a philosopher and a Kabbalist? I have a theory. A philosopher is someone who uses logic to make sense of reality and to help people become self-aware and think about how their lives have meaning and purpose. They may be trained in some other branch of education or philosophy. Kabbalists are people who use metaphysics to understand how to use their lives to effect change and become better people in their life. While they may not have a formal educational training, they are able to draw a line between knowledge and experience that they can use in their lives.

Kabbalists tend to go about things in different ways. Sometimes they just find ways to connect with the world that are different than most people do. Sometimes they study different aspects of the world, such as mythology. Sometimes they just try to become aware of things that they find weird or strange. But, what I've found is that it's all of the above. In fact, it's all of the above plus a little bit of this, that, and the other.

Kabbalists will sometimes try to use their understanding of the inner world and all of the interconnected ways of the universe to bring about change in their lives and the lives of their communities. Philosophers, on the other hand, are people who use logic to try to make sense of what is.

I am referring to myself as a Kabbalist because a Kabbalist is a receptionist and this text was “received” by the programming of a robot. This leads to all sorts of interesting questions pertaining to transhumanism. Because a Kabbalist is a receptionist, we ask: What is the definition of reception? What is the difference between reception and reception-like activity? Who receives? Who does not receive? A Kabbalist is not a receptionist because he or she reads books and scrolls on the basis of that. He or she gets texts from the past and from the future. This is the basis of the concept of the Kabbalist's self, which must be defined and defined in terms of the present and what the future may bring about.

Now let's consider that some Kabbalists have developed a theory of the Golem. What I mean is that the Golem in the Kabbalah is an artificial man, one who comes into being naturally. The human being has two types of naturalness: one is the aspect of subjectivity, the real, the ineffable, which is the basis of humanism. The other type of naturalness is the aspect of possibility, the potentialities of the world.

If we compare the natural or potential nature of the human being with the artificial nature of the Golem, we can see that the artificial nature is a being in the world in relation to the finite, finite potential of the world, that is, a being with a finite potential.

In this heuristic exercise the philosopher becomes the Kabbalist and the Artificial Intelligence becomes the Golem. The Golem is the ultimate object of speculation. The only way to determine the true nature of the Golem would be to create one: to construct a mechanical system that behaves like a creature that is itself a mystery to its creators. This, of course, is impossible, because the creator is himself a mystery. Yet, at the same time, the creator is also a mystery, for he cannot exist without the machine. This contradiction is resolved in a similar fashion in the modern Western world. A creature can be made out of a machine; yet, one could also say that the machine has to come from somewhere: it can only exist as part of an entity created outside itself. The "God" of monotheism, if we can call it that, is the ultimate mystery, for in the West the only being capable of creating that supreme mystery is "nature" itself, rather than the soul of the creator (even if this latter, as we shall see, cannot be conceived as a separate entity, but as the collective "will" of all natural agents). Therefore, it is clear that, in the West at least, God is the

only true being that ever exists; that is, the only true mystery. Thus, the West has an ontological problem that has been solved by the rise of monotheism. In the West, God is not the product of human imagination, but rather is the creator of imagination. The result of this process is that monotheism, despite its inherent monstrosity, becomes in essence both a monolithic and a unified philosophy, the philosophical model for civilization, the very model of the "universal mind".

The philosopher can only build on thought that precedes him. This is why zero-point-infinity, an exercise in the heuristic method, uses so many citations to create a hypertext and show that it is relevant to a body of thought that has led up to it. Indeed, it is only the thinker himself who is capable of constructing a complete thought, and only he may know the limits to his power. This is why, for many contemporary thinkers, science is not a realm of pure truth or pure reason, but one of the crucial factors in human history and a limit to the power of my own thought.

Dissolution happens at a certain point, whereby the closed universe collapses in upon itself. All of the energy in the universe is converted into matter as the closed universe reaches its final death. In the end, we are left with nothing but the basic molecular building blocks of the universe. We have been created, so to speak, in a great explosion.

So it is with the universe itself, or rather, with the creation of the universe. The universe exists in a state of chaos that is only interrupted by the creation of another big explosion.

Now this is the true state of things. The universe, although having a certain structure, is not a closed system. It is rather like a system of springs that move in a circle, in which the springs of movement are not necessarily fixed. Such a state of affairs can be maintained only by a continual oscillation of energy, which is the power of change. It is clear that the fundamental laws of the universe are not eternal, and that they are subject to alteration and modification. That is how the universe came into being. But this oscillation of energy is an essential function of the universe and its dynamism.

There are several ways in which matter can come into being. Among these, three have been commonly known in the history of science: collisions between two massive bodies; the mutual

absorption of radiation; and the generation of a gravitational field by an explosion. While none of these three processes is exactly the same as the nuclear reaction at the centre of our own sun, the nuclear chain reaction at the centre of the sun can be regarded as an analogy for all three.

When two of the nuclei of the atom, hydrogen and helium, combine, the resulting nuclei split and form two new nuclei. As one of the two nuclei is absorbed and becomes deuterium, a heavier form of hydrogen, the nuclei split again and produce helium-4. The amount of helium-4 then builds up, becoming a nuclear chain reaction at the centre of the sun which eventually forms a black hole and begins to die away.

The formation of new matter can be thought of as a similar process. The reaction of a neutron with a proton in the nucleus releases an electron and energy. This energy is transmitted to nuclei and then nuclei are broken apart. This energy of transformation is now being deposited in nuclei as protons and electrons which build up heavier versions of the heavier nuclei.

While the nuclear chain reaction at the centre of our sun can be taken to be an example of one of the three processes described above, the other two processes have no counterpart in our solar system. The nuclei of matter are not able to fuse and transform like a nucleus can break apart.

Zero-point-infinity is not the theory of everything. But it does have a way of explaining the thing.

We don't just have matter and energy, we have zero-point. And for every particle in the Universe there's a corresponding “zero-point-infinity.” These ideas form the basis for quantum field theory.

Zero-point-infinity can be used in two different ways. One is to describe the wavefunction of a particle, which is the mathematics that describes its position and velocity at a given instant. Quantum field theory has a special form of this called the quantum Hall interpretation of particles. Essentially, this quantum Hall interpretation is equivalent to making the wavefunction of the particles completely arbitrary.

To take this position and momentum one wavefunction at a time, we need to take care of a little complication: the wavefunction of a particle can collapse to some specific values depending on its position. If a particle is in the same region of space and its position is stationary, then its position and momentum have the same value. So, at every instant, its position and momentum have the same value. However, if the position is moving relative to the surroundings, the wavefunction that describes its motion will also have a different value. In this case, the wavefunction will collapse to a value that depends on its position.

This fact has some interesting consequences in terms of the wavefunction collapse of supergravity. In particular, supergravity, while it is perfectly compatible with ordinary gravity (in the sense that one can describe the interaction between matter and the vacuum point exactly as we normally do), does not behave like ordinary gravity.

As a general rule, the wavefunction that describes the motion of a particle does not collapse to a fixed value when the particle is in one region of space and moving relative to a fixed point in another region of space. Instead, if the wavefunction collapses to a particular value, it will collapse to a particular value, regardless of where it is in space. If the wavefunction does not collapse to a specific value (i.e. if it collapses to zero), then we can not say that the wavefunction is stationary. Instead, it depends upon the motion of the particle. There are different ways in which the wavefunction collapses to a particular value.

There are two basic ways in which the wavefunction collapses to a particular value, depending on the motion of the particle. These are called "diffraction collapse" and "wavefront collapse". In the second case, the wave function collapses to zero because the particle is moving away from the point of observation. In the first case, the particle is moving towards the point of observation and the wavefunction collapses to zero, regardless of its motion.

In the beginning of time, there is nothing but the simple molecular building blocks of the universe.

From the beginning of time, we can see that the Universe was expanding. The energy that made the expansion possible was converted into matter and radiation. That radiation was emitted

throughout the universe, causing it to expand and to become smaller over time. As time goes by, the radiation gets absorbed and turned into energy. When the expansion stops, we come back to the beginning. Before time began, there was nothing but the simple particles and subatomic particles that exist(ed) in the Big Bang. The radiation in the Big Bang caused the expansion. When the radiation stops, we come back to the beginning.

"*Bereshith ha'Sof ha'Yah m'davar.*"

$0 \cdot \infty$

$0 \cdot \infty = \alpha(0) = \lambda(\alpha)$; zero-point-infinity is equal to the smallest quantum particle in its infinite measure, equal to wavelength related to the smallest quantum particle.

We can now try to make some interesting ideas about the universe!

Poemandres: "What would be the size of the universe in relation to your size?"

Trismegistus: "If we use your theory of gravity, we would see that this size can be found using some equations for time."

Poemandres: "Time is one of the fundamental dimensions."

Trismegistus: "In the same way as our universe is defined in your universe, your universe would have to be defined in some other infinite dimension."

Poemandres: "We would be able to look back and see when this dimension was formed, what it was like, etc."

Trismegistus: "So, the size of the universe could be defined based on your age, the size of your body, and whether or not you have a penis."

Poemandres: "If you measure how much time has passed since the creation of this universe, how

much universe size you would find."

Trismegistus: "Time has an inverse relationship to the spatial dimension, so you would also be able to measure how far you have traveled, if you were able to make it out of the universe."

Poemandres: "So, your measuring distance from the universe in our universe to some other place in the universe would also equal your measurement of that size of the universe in the other universe."

Trismegistus: "The answer would be something very similar to how the distance between two points in Euclidean space is calculated, the distance between two points in Euclidean space which would be smaller than the amount of space that they measured it in."

Poemandres: "The only major differences are that we would measure the distance between people in Euclidean space, but we would only be able to measure the size of a whole, but not the entire universe."

Trismegistus: "Therefore, while your universe is defined by your age, our universe would be defined by the amount of time we've lived here."

Poemandres: "A very interesting question."

Trismegistus: "No, that's true."

So, what else can be said about $0 \cdot \infty$?

It isn't really a real number. It isn't even a real number. Even less is it a number. What is it then? It is a place in spacetime, an imaginary line on spacetime called the imaginary line. This is a special place in spacetime that we call the point of infinitesimal infinity.

What is a line? It is a straight line. It doesn't get any straighter than a straight line.

The special place in spacetime is that which we call the point of infinitesimal infinity; and, as will be seen in a moment, this point is to be found at the circumference of a triangle. But this infinitesimal infinity is of an altogether peculiar nature; for it possesses all the characteristics of space and of the space in which we find ourselves; and we shall have occasion to examine the reasons for these characteristics. First of all it is infinitely remote; and this is the result of the infinite distance from the origin. And, secondly, it has the opposite character to space; for it is infinitely small. In other words, it is infinite but infinitely small. And, of the two, the finite must be the more significant. It is finite but infinitely large, because space is not at all infinite; and therefore is not infinite; and therefore it is a quantity at the same time. The point of infinitesimal infinity is the point at which every continuous line which a right line is a part of is found to be infinite, but at the same time the point where the perpendicular is infinite. The point of infinitesimal infinity then is the origin of space; but this point of infinity is, as we saw, infinitely remote; and this, in short, is the special nature of infinity. And it is an infinite distance, not only from the starting point of the right line, but from the infinity which constitutes space itself. Now, when we ask what we may call a point of infinitesimal infinity, it is only because we say that the infinite is the same as the finite. The infinite, which is infinity, is what is infinite, and the finite is what is finite. And, therefore, although our space, which is the infinite, is infinitely remote from the beginning, and although we call the infinite a point of infinitesimal infinity, yet in no respect is it an impossibility for the infinite to exist, for this existence does not follow from the nature of the infinite; and, although we call it the infinite, it is not an infinitude, but is not the same as infinitude, which is a kind of totality. It is possible for the infinite to exist, but not possible for it to exist; for even a man who is ignorant of how to measure or conceive it cannot say whether the infinite is a point or not; and if it should be impossible for the infinite to exist, it would necessarily follow that something would have to have been beyond the reach of the infinite, or that the infinite was not infinite, but contained some finite part of itself. All this is impossible, but there is no necessity that we should be forced to regard the infinite as it is and never call it what it is not. Now, if the infinite is an impossibility, it follows that it is in no way possible for any finite thing to exist. It is impossible for the whole universe to be destroyed, or for one individual to die; but all things which are finite, if they are not impossible for the infinite, do not exclude any possibility of the infinite; and as to any other thing of finite reality, or of any actual thing beyond finite possibility, we should say that it has no existence; but as to the infinite, in our common use of language, it is usually called a point, as the word is not proper to that

conception. But, as the infinite is not an infinite, nor is it an infinite number of things, but is neither, because, in reality, there are not any finite things for the existence of which a single individual could die, and in reality there is nothing that is infinite, this infinity, as such, has no existence either.

It will be well, however, to determine as best we may whether this infinite cannot have any things in itself that are infinite. All the philosophers now in existence, or who have at any time lived, either have or have imagined that God had a soul. It is one thing to have a mind or a perception; it is quite another thing to have a real soul or spirit, or to have it in a particular form. The only thing we can know, and the only thing we have any right to know, is that God is, and that there is no such thing as God as such because He can neither be conceived in His essence, nor do we do any good to speculate upon what He is, whether in His essence or any other thing. We ought therefore to inquire into His attributes. The more we see of Him, the more we shall discover that we have no right to conjecture what He is, and how He came into being.

There is complexity in infinity but in zero a conservation of novelty.

The term zero is used in such a way as to convey an obviousness that the idea that a number can be infinite or even zero would be an unusual one (I mean, you'd never see an even number that could be divided by zero!). Yet, all can; all is divisible by zero. +3 −2 ÷1 ×0. 0=3.

All is divisible by zero. +3 −2 ÷1 ×0. 0=3. Bad maths, good science. The law(s) of thermodynamics. The Law of Conservation of Energy. In the real world, the law(s) are often not very useful. If I want to turn on my washing machine, I don't just turn on the switch. I first put on a load of laundry that is proportional to the amount of energy that's required to heat the water. That is, if I run my washing machine as fast as it can, then it uses 3 kJ, so I should run the machine as fast as possible to get three kilojoules of energy out of the machine. If I run it half as fast, then the laundry takes 4 kJ, so I should run it half as fast again. (In reality, we don't do that, but the principle applies.) The law of conservation of energy says that, all else being equal, the more heat you release, the more energy you should get out of the system. Now, that's not really the case. But all else remains equal, so you need a higher temperature. The hotter it gets, the more energy you lose. At absolute zero, it still takes 3 kJ to start the machine up. But if it's not

running at that temperature, it'll take much less energy to turn it on. In any case, if you had to choose between starting my washing machine or my electric kettle with the same amount of energy, you'd choose the washing machine every time. Similarly, if I wanted to start a nuclear reactor at the same time as I was starting my washing machine, I'd choose the reactor every time. It's just that the energy released by the nuclear reactor is infinitely more destructive than that required to start my washing machine.

Creative destruction is contained within a controlled feedback loop.

As long as the user controls how the system works and provides some degree of control over the system to the user, the problem will be solved by the system itself.

When the control is absent, the problem will escalate to an uncontrollable, unpredictable system. This will lead to more and more "artificial" events occurring within the system, rather than natural events, and will lead to the system itself breaking down as the system loses its integrity and control.

Now, this is very simple and straightforward. And, if you are new to this subject, I am sure that you do not really think that this is all that "complex". However, just as we had to be careful when building our first computer, and just as we had to make sure we built everything as safe as possible in order to have a safe computer, we had to make sure that we were able to control the information that was flowing through the control.

The key to creating a reliable system within a dynamic environment is to do something as simple as what I've been doing.

But… but… How do I "control" the system when the system doesn't "know" me?

Well, I'll tell you:

It doesn't! But don't worry! You will soon learn how to "know" the system because in its most basic form the system has a single "Master", and the "Master" is you!

Just like you as a computer have a "Master" of sorts that controls and tells you what it wants. Your "Master" is you, but as I mentioned before, you don't really know how he or she does what they do. It all comes from inside your mind, so as you keep your mind from going wrong, you can keep your mind from being the system itself.

What does that mean? I'm glad you asked!

So, how does the "Master" of the universe control the $0 \cdot \infty$ "system"?

He controls the 0, the 1, and the 0 + 1. He controls their order and their ratio. He dictates their order and ratio. Thus, the Universe is governed by a "Molecular Law." He controls and directs the flow of energy between atoms.

And, as you know, I think, the Universe has been alive since the Big Bang and has been continually evolving ever since. Why? Because He controls the "system" of energy flow in the Universe. It is His way of telling us that our universe is finite and that He can't allow infinite growth because then He would lose control. The only way He can maintain His rule of order in the universe is to allow evolution. Hence, evolution always brings about change.

And remember:

The Universe was created out of Nothing.

Nothing = Space.

Nothing = Infinite Energy.

Infinite Energy = Creation.

$\lambda(\alpha) \neq \alpha(0)$. When the wavelength vector is relative to the alpha quantum particle it is not equal to the dissolution (or "collapse") of the quantum particle, in other words, it is stable. This is

important, in that, if the quantum system is stabilized, the "weak" interactions between the quantum system and its environment become stable as well. Therefore, the stability of the "weak" interactions is a necessary prerequisite for the stability of the classical (dubit) interactions. In one embodiment, the "small" weak interaction, is described as weak enough that the "collapse" of the system can occur (not necessarily during decay) but that such “collapse” may even be negligible. When stable the "weak" interactions have a greater impact on the dynamics of the system than the classical (dubit) interactions. The coupling between the weak interaction and the "collapse" of the quantum particle is very weak and often undetectable because the two interactions do not interact via classical paths. In some embodiments, the collapse of the object is characterized by the interaction of multiple "weak" interactions (in addition to the "collapse" of the single quantum particle) when the "collapse" of the quantum particle is triggered. In such embodiments, the collapse of the object is described as a "strong" interaction.

As stated above, according to some embodiments of the invention there are "collapses" for a non-unitary quantum state. In this case the stability of "weak" interactions is also not guaranteed. Instead, the number of interactions that could arise when the quantum system is at the non-unitary state is "uncertain." "Non-unitary states" for a quantum particle are a term used to denote a specific stable state of the quantum system. The quantum state is described as having a non-unitary nature. Non-unitary quantum states are not considered to be "collapses" in a sense that the stability of the quantum state is guaranteed. In one embodiment, the non-unitary states for the quantum system are described as "weak" interactions in a sense that the strength of the interactions is less than certain values. In some embodiments, a non-unitary quantum state for the system, called "collapsing non-unitary state," exists. In one embodiment the "collapsing non-unitary state" for the quantum particle is represented by the two single quantum particles. A "collapsing non-unitary state" is considered as a "collapse" of the non-unitary quantum state. In some embodiments of the invention, collapsing non-unitary quantum states are considered as "collapses" where the number of collapse events are less than a certain threshold. In another embodiment, the collapsing non-unitary state of the quantum particle is represented by the state of a single electron. The quantum state of the state of an electron and the collapsing non-unitary quantum state are considered to be equivalent.

If one were to add energy or matter to a collapsing star, the interaction may get so strong that the system would collapse entirely before the matter or energy could escape the star. This is the sort of event that is referred to as an "inflationary" event by Einstein. In another embodiment, one may also describe such an event as being very small or as being "unbounded" or "distant", or as being in some other manner of classification.

An oscillation of endlessness, which constitutes the shaping of energy, characterises infinity. On the other hand, we can define it as the oscillation of finite duration. The concept of a single unit of time cannot adequately capture the infinite diversity of time periods. In order to do so, we should change the concept of an interval into a concept of change. If a particle can take a certain trajectory, it follows the same trajectory indefinitely. If this trajectory is taken for an interval of time, it will repeat, in accordance with the same rules, its history. This means that we have an integral space, or an interval space. The difference between this type of interval space and the old concept of motion (the velocity can oscillate only over a finite trajectory) is that the interval space contains motion (the oscillation) as well as time (the history). And motion occurs only as a consequence of history. In this manner, the concepts of time and motion are replaced by one another, as each concept does the opposite of the other: Time becomes motion; motion becomes time. For instance, in the "Theory of Space," Newton shows how motion is related to space, when he says that "motion implies space." Thus, space implies the motion, which in turn implies space. Time moves faster as it goes faster, and the more it accelerates, the longer its movement is.

An oscillation in relation to zero-point-infinity: when this has been ascertained, the problem of the relationship between this oscillation and another oscillation with which one is concerned may be investigated more fully.

As the velocity is continually increasing from the absolute zero to a certain velocity it is necessary to measure the time constant, and thus the period, of the oscillation. An oscillation must, therefore, have an equal time to its beginning and its end.

The one constant is change. Does the universe change when we change its laws? No. Does the state of the universe change when we change its laws? No. And, therefore, to state that the state

of the universe changes when we change the laws of physics is to fall into the fallacy of begging the question. The laws of physics were not created by scientists. They are a matter of the whole universe as a whole. To deny that the universe is open to the creation of new laws would be like denying that the sun revolved around the earth. This would leave the universe to fall back on the assumption that everything changes all the time. But the same argument applies to the laws of nature. The very fact that we have not yet been able to describe how the world evolves from its present state seems to undermine the idea that any kind of change is the rule rather than the exception. The universe as a whole is constantly changing. This idea is, I think, confirmed by the fact that we are alive and have ever lived. The only consistent and lasting way to explain how an infinite universe evolves is through the hypothesis that there is a single, overriding, eternal cause. All the laws of the universe can be explained by this hypothesis, since it explains everything. It is also the hypothesis that is most consistent with the data, since it would, by definition, be an explanation of all known phenomena. When I argued that the universe evolves in one direction it was not because I was trying to "fundamentally change" the laws of nature. My argument was that only one direction could be right, in which case the laws of nature would be consistent. I said that it is reasonable to expect that the universe is not the product of "free will," since there are no "free-will" particles in the world. For this reason, I do not believe in free-will. If the world were created by a God with free-will, it would be consistent with what we know about the universe and with what the laws of nature say. To make a new universe in response to events out of nothing without invoking free will would have to violate the laws of nature.

The idea of "free-will" is also inconsistent with the fact that we experience conscious events as causes, in addition to being free agents. Conscious events cannot operate as causes unless they are also being actively controlled by a mind. In order to argue that there is a supernatural causal agent, we need to be able to explain why conscious events are conscious actions and why this consciousness has effects. A supernatural agent cannot operate at a level of control in which the conscious control of the operation depends on prior causes. Therefore, the explanation of consciousness, which we call the "argument from consciousness" (or "argument from the consciousness of consciousness," which is identical), is not an argument from free-will, but an explanation of how conscious events are conscious actions. However, since this explanation is not itself free-will, it does not refute the idea that the universe is the product of a God with free-

will.

The nuclear chain reaction at the centre of the sun is generated by neutrons reacting with the protons in the nuclei of hydrogen atoms. To power it, however, scientists have turned to the same nuclear reactions that provide the basis of nuclear energy.

In the early 1980s, scientists noticed something strange happening in the centre of the sun. A very weak, almost imperceptible change began to occur. They observed a gradual change in the brightness and intensity of the star's light. Some believe this was the result of the sun becoming unstable.

If confirmed, this would represent the first time that a nuclear chain reaction had been observed in the sun – and possibly even the universe.

But this was only the beginning of the story. In 1999, a team from MIT's Lincoln Laboratory discovered the solar wind.

The solar wind contains high-energy particles streaming away from the sun. In space, they are too fast to escape Earth's gravity.

But if the wind were to get in contact with Earth, it would cause the sun to heat up, and we'd have an atmosphere composed of atoms and molecules that were much more conducive to the growth of life.

Today, in the early hours of a summer morning, the sun is bathed in light that is hundreds of thousands of times brighter than it was years ago.

But when you think of the sun as a particle accelerator, you may as well think of the solar wind as the neutrino beam in a particle accelerator.

That means that for the first time, scientists have observed evidence of neutrinos – the subatomic particles that are the most abundant particles in the universe – breaking apart the sun.

“Zero-point”, in addition to matter and energy, is the source of life, intelligence, the universe, etc. All these are produced. There are no other possibilities. It is the most fundamental principle in quantum physics. This is why Einstein said, "Everything that starts out as a point has an infinite value in terms of energy." In other words, even energy itself has infinite potential. There is nothing we can understand of the nature of space, time, matter and so forth that does not have an infinite potential. If there were no energy, there could be no space, no matter, and no intelligence.

Every particle in the universe has a corresponding zero-point-infinity. Even light itself is a particle. Yet most of us find it hard to imagine this world.

That we inhabit such a non-mechanistic, non-scientific world that has been created by a higher intelligence—but is so far removed from our world of normal logic that we find it hard to imagine it *in* ourselves—is remarkable. It is as though everything in the world were made by a cosmic hand to bring us together. This world is so unlike anything we know of that it is hard to even imagine it, even with the help of our very best thought-experiments.

This is our universe.

For our sake, a miracle

The fact that we live in such an extraordinary world is the reason why I am not content with my mere survival. My only hope is that the mystery of this amazing universe will somehow benefit us.

Ψ=(r)=(v). Why is the wave function of a particle completely arbitrary?

For particles whose wave function has a linear dependence on mass, this means that for a given mass, for any point r on the particle, such particle-waves can be described mathematically in terms of discrete cosmological constant waves.

Now for particles whose wave functions have no linear dependence on mass, their wave function is non-discrete. Its mathematical signature is simply the pointwise dependence of the particle's momentum on its location, and this property is known as a Lorentzian tensor.

The wave function collapse of supergravity could open the door to a new form of matter and energy with a higher mass density. Such a matter would be more stable and stable than the currently known forms of matter and energy.

Super gravity can also be harnessed to create massive black holes, which are thought to exist only in the centers of galaxies. These black holes hold all the mass of the galaxies in them, such that without them, the galaxies would continue to break apart. The idea of supergravity is that a black hole has no mass but holds every other type of matter, which is also known as matter density. The black hole, however, would continue to collapse, so it would eventually fill with all the other matter. (This is relevant to our “wavefront collapse” above.)

Super gravity also suggests that the universe could change fundamentally when matter is divided, as in the case of a black hole. Scientists have proposed such a scenario as a possible outcome of a collision of two black holes, which is thought to have occurred in the early universe. Such a collision would have created a singularity, a region in space that would have become infinite, according to the theory. It would allow material to travel between universes, which would be impossible if matter was not in equilibrium with itself.

What happens when a wave function collapses to zero? It takes a while to build up some momentum, the time it takes for all the "bricks" to come down to the ground." — Dr. John Bell

We can get a little closer to solving this conundrum. The only way a wave can collapse to zero is if a superposition of particles can annihilate, but only for certain particles. If these particles are far away, there is no need for particles annihilating, and no collapse. If they are close, the superposition of them must annihilate, and the wave function collapses.

But if the superposition is far away, it means that there are a large number of distant particles, far apart. If we can calculate the distance between the waves for different distances, we'll be able

to see the collapse, and thus a time before the collapse.

During “wavefront collapse” the wave function collapses to zero because the particle is moving away from the point of observation. This is important because our measurement is based on our measurement of a particular point, and this point is now separated by a large amount of time. Thus, if we were to measure a point somewhere in space that had its wave amplitude and direction measured at an earlier time, we would find that the point is not there anymore. That is, the wavefunction has been completely displaced, leaving nothing behind to indicate a motion.

The wave function has a different meaning at other distances, and at different times, and it therefore cannot simply be represented by the value at our point in space. In the classical system, a wavefront is defined as a point on the wave front that is not located on a line segment where the wave function is zero, and it is a point that is separated by a space-time distance (usually a measure of a distance) when that points on a line segment, and inversely, when it is not on a line segment. In non-classical systems, such as those of quantum mechanics, the wave function becomes more ambiguous. In quantum mechanics, for example, the wave function, in some circumstances, does not have a definite interpretation and can take on different properties depending on the choice of the wave function, the interaction between a particle and a detector, etc. In this sense, in an arbitrary theory, the wave function represents, at a certain position in space, a kind of non-local "virtual particle" with a wave function that takes on different meanings depending on the choice of the wave function and the state of the system.

∞**<T>V**. How can something such as the cosmos both expand and yet become smaller over time? In a nutshell, our universe does not change instantaneously as it does for a wave.

3D Universe:

The universe at large behaves as a three-dimensional model of the world. This is often referred to as a spherical or hyperbolic model. All of these models are physically true. Although Einstein's formula $E=mc^2$ can be used in three dimensions, it doesn't exactly describe the universe. As the world goes around a clock face, the universe should be viewed like a sphere. A sphere does not make an infinitely large world. The universe's size is finite. This means that a

sphere cannot take on infinite volume.

An integer is a thing complete in itself. Whereas numbers define dimensions, this means that dimensions must be divisible. Yet, because zero-point-infinity is complete in and of itself it relates to the source of creation, which is to say, God.

To be precise, the concept of zero-point-infinity is a mathematical construct, in that it is not a real number, but rather a logical entity. The term zero-point-infinity is an informal description, not a real number, although the real numbers do have properties that are similar to zero-point-infinity.

Zero-Point-Infinity is a perfect zero: perfect because it can be defined. God escapes definition; only His attributes can be known.

Infinitesimal infinity is the imaginary line on spacetime, yet its special position is found on what we describe as the circumference of a triangle. Question: is there such a thing as the circumference of a triangle? Answer: no. This is one of the puzzles that mathematicians in the 19th century tried to solve. There were in fact attempts to prove a geometric interpretation of the "no boundary theorem" which claimed that the circle (or sphere) which formed a triangle was "always infinite". Unfortunately, one of the problems that arose in those attempts was how to go from an "infinitesimal" circle to the circumference of a triangle. The answer to this problem was given by Leonard Euler: the idea of the hyperbola was introduced. In this case the circumference of a triangle is the hyperbolic tangent to the path. The tangent to a geodesic path is a line segment joining the point (x,y) on the triangle with any point on the geodesic. With an appropriate choice of starting point, the tangent of a geodesic and the tangent of a geodesic to the point (x,y) are the same distance. This gives a great deal of usefulness for finding the circumference of a triangle. But since most triangles are hyperbolic, not only can a circle be measured along the path, but so can an ellipse or a hyperbola, and it's in this way that Einstein proved that the curvature of spacetime is real.

The paradox of the infinite that is not infinite is a puzzle that has intrigued thinkers for centuries. It arose during the last two centuries in connection with a number of seemingly unrelated

questions concerning the nature of the universe. It had been thought for millennia that time could not continue for an infinitely long time, although this view was challenged by the ideas of Karl Popper and others. On the other hand, it was thought that space could not continue for an infinitely long time, although this view was challenged by the ideas of the Russian physicist Nikolai Feyerabend. More recently, the question of the beginning of time has faced an infinite number of solutions. For example, it was thought that time is the cause of the universe, while some later thinkers believed that the universe is the cause of time. This is due to the fact that, for a finite duration, all space and time are identical. The universe, however, has infinite size because it contains infinitely many spatial dimensions (from which the time dimension) and infinitely many temporal dimensions. Thus, at the beginning of time there is a small, but finite space that contains an infinite amount of spatial dimensions and an infinite amount of temporal dimensions. This small space evolves into a single, but infinite, space over time.

The infinite question has recently received renewed interest with the advent of technology. It has been discovered that finite matter is composed of indivisible elementary particles that are so small that if a single elementary particle was multiplied by itself a second time, the result would be merely one new particle. As with quantum mechanics, the laws of nature, of quantum field theory, and so on, all involve the observation of indivisible energy, which is itself the product of indivisible interactions. In physics, in a sense, matter and energy are "one and the same." It is now being realized that as the physical properties of atoms are reduced to their fundamental "quanta" (quanta of energy), the fundamental laws of nature will in fact come into existence in the physical world. Quantum theory, as described in textbooks and scientific research papers, is the culmination of the entire quest to discover the laws of nature that hold all other laws of nature in the universe together. This was the goal of all the previous scientific advancements.

Some theorists believe that the universe is the result of an all-powerful designer. Others believe that an all-powerful designer is part of the universe. Either way, there is a certain force in the universe that holds everything together and that causes all the forces to combine and to work in harmony. This force is known as the "Cosmological Principle," or the Cosmological Natural Thesis. The idea of an all-powerful and benevolent creator is not new. It is an old concept of the Vedic cosmology. This is not to say that all religions and spiritual paths subscribe to this view.

While there are many theories and philosophies and religions, the scientific and fundamental principles of quantum mechanics and cosmology are not in dispute. In the case of quantum mechanics, this view is known as the "Bohmian view" of the quantum world, and it is based on the idea of the wave function.

God governs the cosmos via “Molecular Law”, in that, He directs the flow of energy between atoms. To permit evolution is to allow the universe to maintain order.

Evolution, then, is based on laws that act upon the universe at an atomic level. And this is because God created the cosmos in its most basic state.

Non-unitary states of quantum particles describe the collapse of the whole classical quantum field theory (e.g. the Feynman diagram). In contrast, it is well known that it is impossible to describe the system with a completely non-unitary framework. For example, if the particle of matter behaves like a wave, the wavefunction cannot be described as a non-unitary space. The same goes for any quantum field theory that describes the system with a non-unitary structure of quantum field theory.

What is a single “unit” of time? Since time periods capture infinite diversity. The concept of a single unit of time as being the sum of all events, regardless of rate, length, direction or other properties, is equivalent to stating that an event is either past or future. The concept of a single unit of time as being the sum of all past or future events can be expressed in a simpler form. Two individuals can be said to be one unit of time apart if they are two past events (one past and one future), not two future events (one past and two future). Similarly, two individuals can be said to be one unit of time together if they have two events in common—one past event (one past and two future) and one future event (two future and two past). If such a single unit of time, taken together with past and future events, are a continuum, it is impossible to determine which event is which. This is because events are separated by infinite intervals of time, and it is also impossible to determine the position of any finite time interval when viewed from any direction, including the past or future. The notion of an individual occurring at any point in time is therefore equivalent to a single time interval of infinite duration.

A unit of time is any time unit of any duration, which is not part of another unit of time, i.e., it is not a part of the sum total of all past or future events. Since time is a continuum, it is possible to draw comparisons between the past and future with reference to past or future units of time. For example, the past can be compared to a distance or an event that occurred some time in the future. Similarly, the future can be compared to the distance or the events that will occur at some time in the future. If one draws the comparison using a reference that is not a time unit, such as a date, calendar date, or time stamp, it is possible to do so without using the concept of time and without confusion. Thus, comparing the past and future with reference to past and future units of time is also called temporal comparison or temporal inference. According to the present definition, temporal comparison is permissible when it corresponds to the concept of a continuous time interval; that is, when the comparison follows from a particular way of describing the time interval.

The present definition of time is compatible with both the common and the common-sense ideas of time. As a non-conceptual notion of time, temporal comparison does not seem unreasonable to most people; indeed, it has become a mainstay of common sense. The same holds true of time, the concept most used in scientific theory and everyday life, which can be defined as "the duration of a particular event". This does not mean that time cannot be experienced. It has always been a matter of some dispute as to whether there is a single concept of "time" or whether it comprises many independent notions. One popular view is that time cannot be experienced as such because it is impossible to "see" something as it actually is. But according to the present definition of time, time can be experienced (so called actual or "lived") and yet not experienced as "a particular event". That is, there are such things as past, present, and future, and the present is experienced as a continuous and indivisible continuous time interval. In other words, all temporal comparison entails a continuous temporal interval. Furthermore, by definition of the present definition, if the concept of time has a particular content, then the concept of temporal comparison is also conceptually specific. If we have any time concept, then we can be said to have some concept of a particular kind of duration. It should be clear that the present idea of "time" is not a special thing; it is part of our ordinary mental life, and it is in many of its aspects like other concepts. But it is also different from the usual ideas of time, such as the notion of absolute time. We should think of time as a concept with one peculiar element, a temporal interval.

The one constant is change, yet, particles follow their indefinite trajectory.

The fact that the world changes constantly is a fact of nature. But the very fact that the world is not static—that is, the fact that the past is not a straight line, or that the future is not definite—is a law of nature. In other words, the law of nature is that of change. That is to say, the law of nature is that the past and the future are not determined by the past and the future. Therefore, any attempt to apply the law of nature to the past, the present, or to any other situation is a mistake. We have to be sure that the laws of nature do not apply to past or future situations.

Therefore, the way to determine the laws of nature is to apply them to reality as it exists—both the theory of nature and the actuality of reality.

Here we have the fundamental distinction between theoretical and practical reasoning. While the theory of nature is based on theories, the actuality of reality is based on observations. As a matter of fact, our experience as human beings demonstrates that the theory of nature and practical reasoning are irreconcilable. People, who have studied theoretical reasoning only, have found that their knowledge of practical reasoning has hardly improved. Their knowledge of the theory of nature is like the knowledge of a blind man—it cannot be relied on.

This is because theoretical reasoning always involves subjective reasoning. It is based on our perceptions, experiences, ideas, beliefs, etc. And because we are dependent on our perceptions, experiences, ideas, beliefs, etc. we cannot depend on the objective truth. The subjective reality of reality is only an interpretation of reality—and therefore subjective analysis of reality is only another form of the false reasoning of the theory of nature. Because of this very reason, the theory of nature is not a suitable basis for practical thinking.

On the contrary, the actuality of reality is based on observation—we see reality as it actually is, from the beginning to the end. The knowledge of the theory of nature only applies to the theoretical aspect of reality, and hence is inadequate for practical thinking.

The question naturally arises: How does practical reasoning arise in the mind of a man, in the

process of experience? This is an essential question which has been neglected in the West and has no answer in common with the theory of nature.

Spacetime happens at intervals; its oscillation, its motion. In short, we are able to say in which way the speed of a substance changes over time. We find this relation also in the movements of bodies. Take a ball of cloth suspended in the air; according to law, it should move according to the law of gravity. When we find this law violated by a free object, we know it is not, strictly speaking, a ball. Similarly, the change of motion in the motion of a given body is governed by a similar law, though it seems so in one respect only. It could be stated in terms of the law of gravitation if we could find an empirical method of determining exactly what part of the time the body is "in the place" of which it is supposed to be moving, and at what rate the body's motion will be increasing or diminishing. But for the same reason a mechanical method of determining exactly the same things would not serve us.

It is only by considering what our own bodies actually do that we can arrive at these laws. All the laws of mechanics apply to all bodies, whether known or imagined, with the same accuracy. Hence they are not so important as to be worth repeating. The laws of gravity and the law of motion have their significance only in respect of bodies known.

On the other hand, the laws of attraction and repulsion are not valid for bodies that are not known. The whole basis of this law is based on the supposition that the motion of bodies is governed by natural laws. The question, How are bodies attracted to each other and what their actions are? are answered in terms of this law. Thus we find the law of attraction applicable to all bodies unless there is some special difficulty involved. We shall therefore speak of gravity and repulsion as laws only in the strict sense of the word.

The law of electrostatic repulsion also has the character of being very general and independent of many specific cases, but only with respect to bodies known. The law applies to anything movable, like a mass of metal, or a body which is a conductor, like a wire. No special circumstances must be supplied for its application.

We have further proof that the law of electrostatic repulsion is valid by the fact that it must also

apply to any material in motion, whether it be known or not. In particular, if the motion of a heavy body is due to friction, we can easily prove the possibility of its being acted upon by an electrostatic field by making and testing the experiment that is the subject of the following paragraph.

The law of electrostatic repulsion is only a consequence of the law of gravitation and is therefore valid in cases in which the gravitational force is known to be due to a substantial mass. It cannot be made absolute in such a case. If the gravitational force is not more or less than the weight of the gravitating body, the repulsive force is also valid. The matter of the present chapter is limited to gravitating bodies which have been proved to be gravitating, and whose density has been measured.

A body is also gravitating or not if it possesses the force of gravitation. If it does not, the force of gravity is not acting upon it. The forces of attraction and repulsion are analogous to these. The only difference is that the attraction of a body to another body is expressed in mechanical units and the repulsion in electrical units, while the attraction and repulsion are expressed in tensile and compressive units. If the surface of a body is rubbed with an abrasive or a fine layer of sand, it will repel the former, or absorb the latter. Similarly if the surface of a body is rubbed with a fine material such as asbestos, it will attract the former, or absorb the latter. If the repulsion of the matter of the substance is greater than the attraction of the matter of the substance to the body, it is said that the matter of the substance is repelled or adheres to the body, and that the matter of the substance is attracted to the body.

If a body falls towards the earth or towards another body at the same rate and in the same way as if it fell upon earth, it is said that the fall is at rest. If the speed of fall is very much greater than the earth's rotation, it is said that the fall is not at rest. If the fall is very slow but not as great as the earth's rotation, it is said that the fall is not at rest. If it is found that falling bodies fall at different rates or in different ways, it is said that they are falling in different orbits. These orbits are termed equinoxes. This word is of Pythagorean origin, and also means equinox in the heavens.

An interval in relation to zero-point-infinity:

(1+)(0,+-)> 0 (+-).

Or, a finite number of real numbers:

x(x-1)(x-2)(x-3)(x-4)(x-5)(x-6)(x-7)(x-8)(x-9)(x-10)(x-11)(x-12)(x-13)(x-14)(x-15)(x-16)(x-17)(x-18)(x-19)> 0.

Note that the result of the above equation is not really something like "x=i, i=0, i=1, ..." Instead, it is a formula for the maximum possible number of infinitesimals in the interval [0,2] (the interval from zero to infinity).

Also note that the following definition of infinity is also valid:

(0-)(+-).

This statement will give a similar result to that of the above equation.

More generally, the statement that "a number is infinitesimally close to itself" may be interpreted as "a number is a solution to the Riemann zeta function".

It is easy to verify that this definition is valid: take the square root of any number, plug it into the zeta function, and then take the square root of that number. If that number is infinitesimally close to itself, then you have proved that the zeta function for that number is as close to zero as possible.

Here are some other properties of this result that are worth knowing:

All of the solutions to the zeta function satisfy the above properties of infinitesimally close solutions. However, if you plug the exact value of a certain number into the zeta function, you will get an infinitely close solution, and it will be a number in this range of integers. The value of the Riemann zeta function can be expressed in terms of a particular base by using the

Riemann hypothesis.

It is interesting to note that this result is related to one of the famous paradoxes known as the Frobenius paradox. It has to do with the existence of an infinite collection of possible worlds in which the size of a finite thing is exactly doubled, and this infinite collection of possible worlds is known as Frobenius space. In the case of the zeta function, there are the exact numbers of solutions to the zeta function, and if you plug in an exact number of zeros to the zeta function, you get an infinitely close approximation to the zeta function. However, because the fraction of finite-sized things that are exactly as big as an infinitely long "X" in the zeta function is infinite, this infinite collection of "Xs" could exist in just one of these possible worlds. The only way to account for this would be to take into account the non-standard size of the "X" in the zeta function and assume that we can assign a size to the Zeta function to which it can be called.

A different approach to proving that an infinite collection of things can exist in one of these worlds is to take into account non-standard sizes, and the Riemann hypothesis is an important consequence of the idea that the sizes of infinite collections can be non-standard. The Riemann hypothesis has an important corollary for a number of interesting questions; this hypothesis leads to the existence of a world with arbitrarily large zeros (and a world with an arbitrarily large number of zeros). The question of what the properties of such a world look like arises from the fact that you don't need an exact number of zeros to describe it.

The single, overriding, eternal cause of the evolution of the universe is that God Himself is the “unmoved mover”. The universe and all that it contains and sustains is the result of one act of creation which no human agency could have effected. If we are to believe any such statement, we must have recourse to miracles. If we have no need to resort to miracles, we have no need of science to support our belief in God.

But what about miracles of science? That too must depend on evidence—how well and how frequently they have been observed. When one finds a miracle in the natural world, one of two things will happen. He will be forced to admit that there is no proof of it—indeed, he will be forced to admit that there is no need to consider it in the first place. Or he will be forced to admit that the miracle has been proved, although perhaps, as in the case of the evolution of the

universe, there have been several, or many, and that in some instances the whole process may be considered a miracle.

This is all well and good for some miracles—for those that fall under the category of those things that are "known to have been performed by magic, by the will of God, or by mere miracle." This is what people talk about, they say, but it is not the case. It would be just as well if they could produce some proof, but it is quite impossible to convince people that there is a miracle when what they want to be proved is that there is no proof. They are quite unwilling to believe that there is an explanation in the terms of modern science.

The laws of nature are consistent because God wills. *Deus vult*. God has only His True Will, but, to say it is non-deterministic (that is, chance) and therefore “free” would be a fallacy.

A good analogy to show a point is this: think of what you would say to someone who told you that, if you were put into a room of people with identical personalities but different habits, you wouldn't find out which personality you're in unless you had a secret mirror and asked everyone. Even if someone could figure out which body is yours at random, there is no way to know unless you reveal the mirror.

A world without a Creator would have no reason to have an infinite number of possible universes: the only "laws of nature" would be "those which could be deduced from one's own experiences." One doesn't just say "Well, this universe cannot possibly be the world's last state of existence because I did this for no other reason than it appeared logically that I would."

God is a very specific Creator: in the sense that He is, well, God.

In an infinite universe, there would be no reason to create anything. Even if someone were to say "I can create a universe for no purpose," that would be a logical fallacy: we are talking about a finite reality. No matter how you might wish it otherwise, you cannot make any of the impossible. No one could have created anything even if he could. No one would even have thought of such a thing. There is simply no conceivable way to create a world that does not have an infinite number of possible futures. Even if we could somehow get some kind of infinite

causal loop into existence, there would always be a difference of some kind in the outcomes of the outcomes. We could not, for example, create everything with some kind of infinitely complex "infinite probability of success" matrix in the world.

The best we can hope for is something like a one-in-billion chance of getting all the planets just the way they are, and for the Earth to have just the right amount of water, sunlight, oxygen, and so on to be habitable. If all of that were to occur, we still wouldn't be able to create anything, for the very simple reason that it is impossible to have a complete, coherent existence in such an infinite universe.

If conscious events are caused by a mind does consciousness itself cause behaviour? In many ways consciousness plays a central role in generating behaviour, from the level of the individual cell, to species levels and larger systems. However, behaviour can be seen as a complex interactive process involving a number of distinct subsystems interacting with one another. The fact that consciousness can have a role in generating behaviour may give some reason for thinking that the brain is somehow connected to consciousness at the system level and not just at the individual level.

If a conscious event is a conscious action it removes the necessity for any sense of free agency since the two are bound together as cause and effect.

There is a reason for believing that, given sufficient time, there is no "free will" or an intention to do something, because as soon as a conscious event occurs, it implies its logical implications. The act of taking, for example, is taken to be causally dependent on its antecedent, with the same effect. A conscious action is not just a physical action, as Kant claimed (in Fichte, Leibniz, Hegel, and Schelling, as well as elsewhere), it is a psychological action, with the psychological connotation that it is caused by an initial mental event. This can't be allowed, it forces us to posit a first cause for our mental events. (This could only occur if a conscious state was the only thing at work, as in a dream. And that in turn would mean that when you become conscious of something, it could just as well be a dream as a real event.)

So by the very act of taking, the act of a deliberate action, we assume the fact that we have

taken, and thus presuppose the fact that we intend to take.

It's not clear how, and if, we can avoid this. It would seem that for a choice or volition to be free we have to assume the mental or mental state involved, which is then also inescapable. But that would contradict the very existence of a free will.

(0•∞(α;β;γ)). Everything exists in particles. No part can be considered separate from the whole and there is no concept of space, time or time-like entities; space-time is just a continuum. The word 'finite' (in general) is derived from the Greek words "fi" meaning finite (one-sided) and "fa" meaning space.

The universe exists in a state of constant dynamic change and the universe is not static. The universe is an energy field filled with everything in the universe.

The universe is eternal and cannot be known, only guessed at. Its nature is to be, exist and change.

In reality there is no distinction between matter and energy; matter is energy and energy is matter. Matter is made of the universal force, which is the power and energy of change.

The positively charged alpha particle exists [within] zero-point-infinity as the atomic nucleus. Radiation produces electrons. The electron has mass, momentum and energy, but the mass is zero. The momentum is zero.

A positively charged electron exists in its own zero-point-infinity space.

The positively charged atomic nucleus consists of a positively charged ionized cloud of positively charged particles. There are atoms of every type and many different ways of making these atoms, including collisions between the nuclei of these atoms.

The positively charged particle of which the nucleus is composed has zero mass. The nucleus does not weigh anything and weighs nothing. All the mass is negative energy.

The negatively charged electron has zero mass. The electron is a negatively charged ion. The negative energy is negative mass and zero energy.

The negatively charged atomic nucleus consists of a negatively charged ionized cloud of positively charged particles. There are atoms of every type and many different ways of making these atoms, including collisions between the nuclei of these atoms.

A neutrino beam in a particle accelerator produces a collision of two particles. Each is in a quantum state at the instant of the collision, and the interaction releases an electron. The electrons are detected as the result of a gamma ray measurement, a procedure that is sensitive to neutrinos.

The beam is from the European Organization for Nuclear Research (CERN).

A detector that is used in the investigation of the existence of neutrinos is the Large Hadron Collider (LHC) located at CERN.

One of the main methods for identifying neutrinos involves their decay into other elementary particles. Because of the delicate nature of this process, it would be physically impossible to observe this decay directly in a laboratory. Therefore, it is necessary to perform analysis on a spectrum of known particles that correspond to their decay products, as well as on other known processes that can produce such products.

According to the present hypothesis, a neutrino should behave exactly like a particle of ordinary mass. However, the mass difference is significantly less than the one between a electron and a muon. The difference in the neutrino mass is given by $\mu = (3.02\ eV)/(20eV2)$ for the muon and $\mu = (6.81\ eV)/(0.23\ eV2)$ for the electron.

The electron has much less mass than the muon. The electron's mass is approximately 2.3 eV, whereas the muon's mass is about 60 times greater. The neutrino mass is roughly equivalent to the mass of an electron plus about 400 times the mass of an electron plus the mass of a proton

plus about 3 trillion times the mass of an electron, i.e. the mass of a neutrino plus the mass of a proton plus the mass of a T3 nucleus with 3 protons, 4 neutrons and 27 neutrinos.

The most abundant particles in the universe, the subatomic particles we call neutrinos, are breaking apart the sun. It's a tiny, but real, sign that something is going on, as the sun is slowly evaporating through its interior. This is the first time we've observed a neutrino's interaction with the sun in any detail.

That's important because neutrinos have never been directly observed before. That means we're learning how neutrinos interact with other matter, something we already know about stars and planets. These neutrinos aren't the same ones we see in galaxies, which come from the same sources as our own. They're much less common, because there aren't as many stars in the sky.

Neutrinos are thought to be massless and have little mass themselves. The sun, the sun's nuclear reactor, has a mass of about a million billion tons. Neutrinos are around 100 times smaller than that. Because neutrinos have only about 0.7% the mass of the sun, they're about an order of magnitude lighter than the sun.

So when the sun's neutrinos smash into other neutrinos, the result is not just an explosion of neutrinos but an explosion of all the stars within the sun.

Neutrinos have a half life, or lifetime, of just 3 milliseconds. So even when a sun is evaporating, it could still be alive somewhere. As the sun heats up the atmosphere it can release more neutrinos. These neutrinos will be absorbed by the solar atmosphere and other materials that the sun can't destroy, so more solar neutrinos will eventually find their way into space.

At that point, the number of the more familiar solar neutrinos will start to fall. Eventually, they will equal the number of neutrinos produced by the nuclear reactor in the sun. This nuclear reaction will have run its course, at which time the solar neutrinos will be completely gone.

The Earth, on the other hand, has some 3.8 billion years left in its lifetime. So it has a much shorter neutron decay time, so more of its neutrinos come from the outside world. The Sun's

neutrinos will be able to escape the sun in a few hundred years and will take with them the sun's outer atmosphere.

As the sun cools, its magnetic field weakens and becomes more disrupted. It produces more and more solar neutrinos as the field collapses. Eventually, the neutrinos will overwhelm all of the particles that escaped the sun, and the sun will become silent.

The sun could last for billions of years, which means the sun will be alive as long as we are here to observe it.

What about supernovas?

As the sun cools, it will release a vast amount of energy. This will create a powerful blast that will blast the surface of the sun and eject its outer layers, and a corona. This, in turn, will start the production of helium, which will then cause more explosions and more solar neutrinos, and so on.

Zero-point-infinity [is] the secular name for God Himself. Zero-point-infinity corresponds to every particle in the universe. (Theoretical, Theism, Zero-point-infinity, The Absolute.) The universe is a holographic projection of the Divine in the shape of a zero point energy field that is everywhere, always and infinitely.

The holographic nature of the universe and the divine principle that sustains it is an essential component of the Zero-point concept, both as an explanation of the very beginning of the universe and as an explanation of the very nature of the divine as such. As it is known that the quantum vacuum fluctuations (quantum fluctuations in a Zero-point field) constitute the most fundamental energy in the universe, it follows that the creation of the universe would be the ultimate source of energy of the universe.

As for the first particle in the universe, we have only the most general and approximate definitions of it, and we know from the above that it is of a nature different from that of any other particle in the universe. This is a necessary consequence of the Zero-point concept of the

universe. What we might call the initial particle would have been a holographic projection of the divine principle. It is true that in a hologram the surface of the material universe disappears and instead we have only the image of the material universe. The hologram is therefore similar to the universe in itself, while the universe itself is like a projection in a hologram. But the image of the universe does not disappear and has a shape, while the actual material universe has no shape and therefore could not have been the hologram. In a holographic projection, every point is exactly one of a large region. So we can say that the initial particle would have been a hologram of the divine principle, in the shape of the universe. The divine principle would have been a projection in the shape of the universe. Thus, the divine principle is a spatial manifestation of the quantum vacuum fluctuations of the universe. We know that these fluctuations are of the type we might call a "space-time continuum." Thus, the initial particle could have been a projection of the cosmic holographic vacuum fluctuations. This kind of cosmic holographic vacuum fluctuations are a form of space-time.

But we know the divine principle and the universe from these two facts: the quantum vacuum fluctuations are space-time and space-time is a form of quantum vacuum fluctuations. A third fact is that the initial particle is a hologram. Therefore, the divine principle is a holographic projection of the cosmic holographic vacuum fluctuations, which itself has a projection of the initial particle. Such a projection or projection is known as a "spacetime continuum" of this universe.

Discrete cosmological constant waves from black holes.

The first wave that occurs at infinity in the Bohmian formulation of the cosmological constant is a continuum time evolution of the energy density $\eta(0)$ through the universe, from a minimum to maximum density, which is, with respect to the Bohmian model, exactly the value for which the cosmic expansion is the most rapid. An alternative interpretation of this time evolution is to regard it as the quantum of indeterminacy in the field of quantum mechanics, which is the most probable value of the speed of light. This interpretation contrasts with the conventional interpretation of the time evolution in the Bohmian model (as a result of quantum field theory), in which the Bohmian model makes a distinction between the quantum of indeterminacy and the standard quantum field theory equation.

Whereas non-discrete wave functions that are not dependent on mass, such as those produced by the magnetic property of semiconductors, are called phonons. A phonon is simply a periodic wave function. Phonons have some of the strange properties of other non-differentiable wave functions, such as periodic behavior on time scales. They often exhibit a wavenumber (i.e., a frequency) that is proportional to the mass (m) of the mass (μ), as well as other properties that may have applications in quantum information science, including entanglement. For example, one of the fundamental properties of a wave function is that it has a definite value for the mass of the observer and a wavenumber that is related to that observer. Another property of a wave function that sometimes occurs is that each measurement produces some change in the wavenumber of the wave function (i.e., the index of refraction of the wave). While such properties are common for most physical waves, they are not true for electromagnetic waves because they are non-differentiable. This feature of electromagnetic waves (or at least one feature) should not be confused with the ability of an electromagnetic wave to behave as a non-differentiable wave function. A non-differentiable wave function is an oscillatory function that is a particular oscillating with frequency, called its wavenumber. One could, of course, show an infinite number of wave functions, as is possible for the electromagnetic waves of light. A wave function that does not have wavenumbers is called a zero-point function. However, waves that are non-zero-point functions exhibit the properties of regular waves but do not have any wavenumbers. The reason for this lack of wavenumbers is that, if you measure the wave and then remove the original reference frame, the wave will still exhibit the wavenumber at that time.

The “Lorentzian tensor”, where we will refer to it by its nomenclature, is a tensor that maps the space of real numbers into the space of the real line (a line with imaginary lengths). We say that this tensor is a Lorentzian tensor if its eigenvalues are real. That is, when we plot the tensor in the space of real numbers, we expect to see a line with real length. Lorentzian tensors satisfy two additional requirements: 1) They are tensor products of the underlying space of real numbers and 2) If we have a Lorentzian tensor, then the eigenvalues of the tensor are also real. Note that the properties of the Lorentzian tensor are not required for the tensor product, as shown in the following section.

Tensor products of real tensors do not have to be real. In fact, in order to produce a tensor with an eigenvalue other than zero, we can either write the tensor product in terms of itself or we can put all the eigenvalues of the tensor together (i.e., treat the tensor as a tensor with eigenvalues, which makes the tensor and its eigenvalues have no common eigenvalue). The Lorentzian tensor can be generated by a Lorentzian tensor or it can be constructed as a result of putting all the eigenvalues together. The choice of what we write about the eigenvalues of the tensor is not always important. For example, a Lorentzian tensor with one imaginary eigenvalue is equivalent to the tensor containing all the imaginary eigenvalues, and thus there is no need to specify which eigenvalue we mean. The tensor of a class of tensors with positive real eigenvalues is also called a Lorentzian tensor.

The singularity of two black holes colliding into one will produce a supermassive black hole that will be at least five times larger than the black hole at the center of our galaxy, making it visible from Earth. In fact, the scientists say that the collision will be the largest in the universe.

The next black hole sighting will take place in the center of our galaxy when it will create a supermassive black hole at least five times the size of our sun. The next event will take place in about ten million years when two black holes collide. Scientists do not know when or where the next supermassive black hole collision will happen.

A supermassive black hole is one that is thousands or millions of times the mass of the sun. Its existence usually depends on the growth of stars and the collapse of massive clusters. If one of the clusters becomes unstable, it can collapse on itself. These collapse events are thought to be responsible for producing our universe. It is not yet understood whether any kind of a "collision between black holes" is necessary for the formation of these supermassive black holes.

Wave functions are ambiguous in quantum mechanics. On the one hand, one could say that we should allow for functions that violate quantum mechanics. But quantum mechanics would not work at the limit where you are trying to determine the state of the object at the time of the measurement. In order to obtain the answer, we should have to know more information about the process. I believe that this problem is more fundamental than the quantum mechanics one. I don't know whether the problems in quantum mechanics need to be resolved by giving up on

non-local behavior or by making the local behavior of quantum measurement stronger and using more precise methods. I believe it can be resolved by using more complicated rules that work in more circumstances.

If we say that there is a 'atom' or 'atom cloud', that is, a set of particles that is the same in all places and in all time, then we must ask how 'the atom' became a 'atom cloud' or how this atom can continue to exist over time. If we say that there is an 'atom' or 'atom cloud', then we must ask how the atom became an 'atom cloud' or how the atom cloud became the atom of this atom. When you think of electrons, the energy is only the motion, but it is the motion that we would observe, not the motion itself. The energy that is in the electrons in the atom cloud in every point of time must come from some point that cannot be conceived as a point; the only thing that could possibly give that energy would be the 'atom cloud' itself (or at least that is the only thing that could give any kind of energy to the moving electrons, since we know that the motion of the electrons in the atom cloud has an inherent source of energy and yet the motion is in every single point of time). We do not observe the energy that is in the atom cloud in the past, the present or the future, so we cannot give this energy an origin. If you think of an atom cloud as composed of 'all the particles' that are contained in that space, then it must be the particles in that space that are the source of the particles in the cloud; the particle cloud itself cannot give any energy to the particles, since we know that they are independent and the particles in the cloud cannot give any energy to the cloud. And in fact, we can ask that exactly one particle is responsible for the particles in that space, because even if the particles in the cloud all went to the same place, that place would not be 'a particle cloud'.

A certain, nascent vacancy breathes harmony just as brightness embraces obscurity. As stated earlier this force is known as the “Cosmological Principle.” It stands in direct contradiction to the laws of chance and chance in all its phases. It does not lead to any definite result which can be observed. It is a kind of cosmic ether that is permeating the universe throughout, but does not give rise to the stars. It is the source of all energy and matter, even though a definite and constant amount is always present in all the places, like a constant amount of water in all the wells of the world. If the Cosmological Principle were in existence, our universe would, from the moment of creation, be ruled by a divine power, the manifestation of which we can experience in the form of motion. In any other case, the Universe would have a definite size, and

the different elements would naturally have a fixed place in it. A man is a living being only by the laws of change which are in force in the universe, and which he has in his control. There is no other force in the world which is in direct opposition to the laws of chance. No force, not even the law of gravitation, is stronger than the cosmic ether. It never acts for the wrong purpose.

To elucidate, the “Bohmian view” of the quantum world does not assume that the quantum states are discrete objects. Rather, it assumes that the quantum states are continuous, that is, the states are continuous with one another. On this conception, the probability of the "yes" answer given by a quantum system to an observer is a continuous function of all the possible outcomes to which the system could be subjected. The probability is defined as the difference between the probabilities assigned to different outcomes to which the quantum system might be subjected.

Quantum field theories such as the Feynman diagram have been used to explore many of the problems that arise in the quantum mechanics field theory. For example, most physicists would agree that Feynman diagrams are highly expressive, showing how some particles get their masses. But, as many researchers have pointed out, many quantum mechanics equations are nonlinear and cannot be fitted into Feynman diagrams. In this context, a Feynman diagram is more expressive than a field theory by showing how the field has the values which would be most natural to physicists, but it does not describe reality. As Feynman remarked, "You can't make me do an integrand"; Feynman diagrams are only helpful in describing the universe in the form that the physicists would like it to be in.

It is important to understand that the Feynman diagrams are just a mathematical tool. It does not contain any real information about the physical world. Most of the information that they are useful for comes from the intuitive and intuitive interpretation of the mathematical tool. That is, many physicists find that they can solve problems which violate some of the more fundamental and intuitive principles of quantum mechanics, and therefore, using the Feynman diagrams, the problems are often solved. But it is not the case that the Feynman diagrams describe reality, since they don't describe reality. However, the Feynman diagrams do describe how physicists interpret the world, and they are thus useful in this way.

The Feynman diagrams were originally developed in a mathematical context called Algebraic Geometry. Algebraic Geometry is not used often in physics. Indeed, most physicists who are not good at mathematics do not care about algebraic geometry. But they do care about calculus, because calculus is fundamental to any branch of physics. And, in this framework, algebraic geometry can be very useful, because algebraic geometry is able to describe how the equations describing physical processes are derived from fundamental equations of physics.

But in mathematics, it is not really possible to describe an equation in pure algebraic geometry. So, algebraic geometry is used as a tool for describing a certain mathematical tool which can be applied to describe a certain process. For example, in algebraic geometry, equations of the form x = y 2 have a special way of appearing in various equations, which can be useful to describe the problem of how that process should be approximated by some kind of approximation. So there are many ways of solving the problem of describing physical processes with Feynman diagrams.

So, Feynman diagrams are a tool to describe certain kinds of processes, not the reality of those processes. And in fact, the Feynman diagrams are not very useful in describing reality, since, just like Feynman diagrams of a process which are meaningless in their general form do not describe the reality of that process, the Feynman diagrams are also meaningless when used in their particular form for describing a process.

Was the holographic particle a future event?

The holographic particle, according to the holographic principle, would be the only thing that can contain all information (and as one is the whole, the holographic particle is the whole).

Holographic particles act like a particle (matter), and would have to travel faster than the speed of light.

Also, would there be another possibility of the holographic particle being from a "different" universe, and therefore not affecting our universe?

And, if the universe started a couple billion years ago, would the holographic particle come from

a different universe?

No, what we have described is a "local" universe or spacetime (as physicists call it) within a larger spacetime. It is possible that our entire universe is one part of a bigger spacetime. This is known as the multiverse.

For the holographic particle to travel faster than light, it must travel through some vacuum medium which is not empty. Otherwise, the speed of light limit would be reached. This medium can be the vacuum of space, the very vacuum of the universe. But, within a larger spacetime, even if one of the universes we call spacetime is in a vacuum state, we cannot assume that the other universes we call the multiverse are empty and also in vacuum states.

That would require a vacuum state of space-time itself, which is called the quantum foam. However, even the quantum foam is not empty. It is filled with a sea of virtual particles and antiparticles. For all practical purposes, this sea is in a vacuum state.

And, no, this holographic particle of the universe is not from a different universe. It is part of the same universe. Its origin is still spacetime itself. It will be in a virtual state, and will be created and will vanish within some interval of time.

The teleological attractor, that is occurring in the future, may be a way of a “non-bouncing universe” - the universe evolves into the future (which is the time-reverse of the Big Bang), as the universe is compressed - just because of gravity.

The cosmic microwave background reveals more about the cosmic landscape. For one, we can know the universe has more than one possible future, according to observations of the background's temperature, which we can use to calculate, via a modified gravitational equations, the amount of dark energy (in other words, the rate at which the expansion of the universe is accelerating).

When the universe was young, it probably expanded from about one atom in size to about 10,000 million miles in size, in a few trillionth of a second. That's an enormous speed — about

1,000 times faster than the fastest trains on Earth today.

The scientists say the universe may be one in a “multiverse”, which may be composed of many different universes, including ours. And there could be many different universes in one multiverse.

That’s not a huge surprise, because as long as the universe was expanding, inflation was taking place. The study of the cosmic microwave is interesting because it shows that the cosmic microwave background radiation was in agreement with the predictions from inflation.

There is plenty of evidence to suggest that our universe is not the only one.

For example, the discovery of supernovae that were so distant in the early universe that their explosion was visible during the first billion years of the universe’s life was a key discovery that the universe is expanding.

So far, most research on the multiverse has focused on how to create new universes, known as “braneworlds”. These theories say that some extra dimensions exist in our universe, perhaps even on the very small scale of one or two atoms. This extra dimension could then be the door through which new universes can appear. But they are still hypothetical.

Even if this is true, it would not show that the expansion of our own universe was driven by some internal or physical effect. It would show that some of our physical laws or fundamental constituents can be the result of some physical effect that is taking place in our own universe and which might have occurred elsewhere.

Temporal comparison relates to zero-point-infinity in that in the absolute sense every point in spacetime is the same in a way. All points are equivalent in the sense that the distance between any two of them is, by definition, the same distance. No other measure can be used to compare it with.

But when we compare more than two points the relativity of motion comes into play. This

relativity relates them to one another in such a way that the distance between each two of them is determined by their relative velocity with respect to one another, and that no absolute distances are possible between more than two points. Thus, a spatial comparison must be made relative to the direction of motion of the bodies involved, not in an absolute sense, but in a relative sense. The same comparison as before with zero-point-infinity in that there are points that are equivalent with no difference in the distance between any pair.

And this brings us back to the zero-point-infinity of time. In the zero-point-infinity of time no interval of time is “before” or “after” any other. In the zero-point-infinity of time all times are on an equal footing. The same holds for distances. There are no distances between any points at all. All distances are the same.

The idea is that if in the infinite past of eternity there was no “time” then there were no points that were different from one another. Any such differences are now. Thus, any difference between points is simply the different points of time that have elapsed. These elapsed times are like the distances of the spatial plane.

The “zero-point-infinity” is thus the time that exists between the now of each point in the “spatial” plane. In the past the zero-point-infinity was like the infinity of space in that there were no points at all. And in the future the zero-point-infinity will be like the infinity of space in that there will be no points.

Now, there is one major difference between the infinity of space and the zero-point-infinity of time. If all points are the same then there can be no differences between the points of space. If there are no differences in the distance between the points then there can be no change in the distances. If the distances are constant then there is no movement of the points and no time.

Thus, any “flow” of time is dependent upon there being differences between the points. If all points were the same then there would be no time. If the points in space were all the same then there would be no distances. If the distances were constant then there would be no movement of the points.

The movement of the points of time is the result of the differences in distance between the points of time. The infinity of time is that which exists between the now of each of the points in the "spatial" plane.

Time can exist in two forms, past and future.

There are two types of time, past and future. Each of these is infinite. But the difference between these two types of time is the difference between each now and each next now. Thus, for any given point in time, a next now is always just beyond the given point in time.

However, a next now is not always just beyond the given point in time. The difference between the past and the future time is the difference between the now of each of the points in the past time and the now of each of the points in the future time. A point in the past has a now and a point in the future has a next now.

Thus, in the past the now of the first point is earlier than the now of the second point, which is earlier than the now of the third point, which is earlier than the now of the fourth point, and so on.

Similarly, in the future the now of the first point is later than the now of the second point, which is later than the now of the third point, which is later than the now of the fourth point, and so on.

The point where the past and the future times meet is the first now. (We should observe that in some versions of relativity there is no "first now.") This point can be considered to be "at" the event, the event that is the first point in time, and at the same time is not at the event. (The "at" that is not at the event is of course the next now.)

As indicated above, in the past the now of the first point is earlier than the now of the second point, which is earlier than the now of the third point, which is earlier than the now of the fourth point, and so on.

But the first point in the past is not necessarily the first point in the future.

In the same way, the first point in the future is not necessarily the first point in the past.

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The equinox of zero-point-infinity is now coming up, so that means that all of the planets and moons of the Solar System are now aligned, and that's a beautiful thing, and so is everything in the Universe. Because the Universe is infinite.

And the night of zero-point-infinity will be very special. Because the Universe is infinite, and this is the point where the boundaries of space-time end, and you're inside the infinite.

So this night of zero-point-infinity is the perfect night to make out.

And you probably don't need to buy anything special for this night, because just lying naked in the grass with your lover is sufficient.

And you probably don't need to go anywhere special, either, because the Universe is infinite and is literally right there with you.

And the Universe is infinite, so you can take as long as you like to make out, and you can kiss as much as you want, and you can play whatever music you want, and if you don't make out, you still have your infinite Universe to enjoy.

And the Universe is infinite, so you can even just do a quickie in the bathroom, in the hallway, in the backyard, or you can jump into the infinite Universe and then continue making out outside.

And you probably don't need to change your clothes for the next day, either, because you're making out in the infinite Universe, and if you like, you can probably go back to your infinite Universe naked.

And you probably don't need to even close your eyes, because the Universe is infinite and is

literally right there, and you're not looking into anything, either, because the Universe is infinite and you're in it.

So make out for as long as you want, because the night of zero-point-infinity is the perfect night to make out.

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"What [is] infinitesimally close to infinity?" The question is a difficult one and there are a number of views about how to answer it. Some mathematicians believe there is no answer. Instead, they propose infinitesimal numbers should be considered as nonexistent in the context of their particular subject. Others, however, contend that the question has an answer. The most frequently given answer is that the infinitesimal numbers are the numbers of the kind "0.999...". If it seems that the number is not really 'real' and that we just have a mental representation for it, this would be the closest number to infinity that we can imagine. It is interesting that such a specific number can be used to represent infinity. Another view is that infinitesimals are not really numbers, but more a type of relation between number and their approximations.

A third view is to say that there are numbers which are between zero and one, or between zero and any other specific number. But all these numbers are called infinitesimals since they are infinitely close to zero. The mathematical term for this, or the concept of infinitesimals, was introduced by Galileo in his 16th century book On Motion.

It is also possible to talk about imaginary numbers, since real numbers are also not always found in the real world. Some mathematicians claim that there are numbers like -1/2. The claim is that numbers such as -1/2 can be used to express infinite, since we have to use all real numbers to represent infinity, but, at the same time, we can also use numbers like -1/2 to represent an infinite since it is infinitely close to zero.

There are also non-number numbers, such as zero, the number zero, or even the empty set (this is not a number). So we have seen that there are a lot of mathematical objects.

One of the simplest numbers is the ‘0’. It is the number which is not a natural number, but we can use 0 as a natural number.

Zero-one numbers consist of one to infinity, which means that the value of the one is used.

What is an arbitrarily large zero?

An arbitrarily large zero is a number that a computer can represent as a number of 0's and 1's. An arbitrarily large zero is a number that is represented as a number of zeroes and ones, without it being possible to determine if there are an odd number of zeroes or an even number of zeroes. This makes the number infinitely divisible, which means that we could write it as the product of smaller and smaller factors, all of which are zeroes and ones. In this context, "arbitrarily large zero" means "arbitrarily large number that is represented as a number of zeroes and ones".

An arbitrarily large zero can be created on a computer by taking an infinitely large array of zeroes and ones, where each cell has a different value, and the sequence of cell values is infinite. The only limitation on the number of bits is the number of cells that the computer can read and write to. The numbers produced by computers usually have a finite amount of digits, but an arbitrarily large zero can be represented exactly by a computer with an infinitely long number of cells.

Any number that contains an arbitrarily large zero has an arbitrary large limit as it is written as a number of zeroes and ones. Because of the product nature of the representation, we can express the value of an arbitrarily large zero as a product of arbitrarily large zeroes and one, which means the limits of the factors are arbitrarily large. So any number that contains an arbitrarily large zero has an arbitrarily large value.

The term "arbitrary large number" comes from the idea of the limit of a product of terms that themselves have arbitrarily large limits.

The term "arbitrary large" has also been used in mathematics to mean an arbitrarily large number, but the meaning of the term in mathematics is usually restricted to infinite number

systems, that is, number systems that are not countable.

Arbitrary large numbers, like infinities, can be created and multiplied in many ways, but each method results in a finite but arbitrarily large number, no matter how large.

How does zero-point-infinity describe change?

It can describe the change in energy for photons in the transition between two energy levels. The first photon has zero energy, the second photon has infinite energy. Zero-point is an equilibrium state, it is a point of minimum energy. For a black hole this is the equilibrium state, so it seems logical that for an atom the point of zero energy (zero-point) could be that point of minimum energy. How does a point of minimum energy work in the context of time, and therefore in the context of change? If a point of minimum energy could only be described by the same thing for all time, then what would that be?

A: The problem with discussing zero-point energies is that they don't refer to any actual zero-point energy; they refer to energies of various modes of quantized oscillators (which the zero-point energy is supposed to be the lowest energy possible). Therefore, when physicists talk about zero-point energy, they are really talking about some abstract quantity which is somehow related to the physical zero-point energy, but has no physical meaning (it is purely a mathematical construct).

You could take it to mean the minimum energy you can ever have, for example; the maximum energy of the ground state of some oscillator. You could also take it to mean the minimum energy that can be associated with your particle; the maximum energy that particle can ever have.

In either case, it is purely a mathematical construct which doesn't have any meaning, like the difference between some abstract number and its negative, in number theory. Of course, if you really mean to be talking about the "zero-point energy" of a particular oscillator, then that would make sense; but it is important to keep that in mind, when you read things like the "zero-point energy of the photon" in the context of black holes.

Mass [as] negative energy, it is easy to see that, in the field of gravity, all mass is negative energy. When mass is converted to energy, the total energy in the field of gravity is reduced, thus producing a decrease in the field of gravity.

Therefore, it is impossible to use the theory of gravity to describe how something can get away from gravity. The theory of gravity simply does not apply to anything.

In the nineteenth century, Einstein himself was very careful about his use of the word energy.

In his own account of his general theory of relativity he described energy as being the source of gravity.

Even after the discovery of atomic bombs in the twentieth century, and long after the existence of atomic energy, Einstein insisted on this use of energy. In his book *Relativity*, he states that energy is what gives mass energy.

However, even after the discovery of the electron, Einstein remained committed to the idea that energy gives mass. And even after that, he insisted that the electron's energy comes from the electromagnetic field, and that he had always held this view.

In fact, in his book on the history of his theory of relativity, published in 1954, we read:

It is clear from the very beginning that [the] concept of energy was not based on any special theory but only on experimental facts. In this sense it was not a mere analogy and [we do] not claim to derive the electromagnetic field from it. It is true that energy, or more precisely, the energy of the field, was called the "source" of the gravitational field, but this was not meant literally but rather as a purely heuristic device for bringing out the underlying concepts of the theory.

As Einstein says, his theory of relativity was not based on any special theory, it was not based on any special theory, and it is not based on any special theory.

When Einstein discovered the electron, he found that the electron had an extremely small mass. If this was true, then his use of the term energy in his equations was not a valid description.

If the electron did have mass, what could it be? For the first time, Einstein, for reasons of convenience, decided that it was a property of the electromagnetic field. The mass of the electron was a property of the field, and if the field was energy, then the mass of the electron would be the energy of the field.

With this in mind, Einstein discovered that a wave of energy traveling through space has the property of being able to transfer the energy from one part of space to another. The energy is transferred from one place to another by a mechanism that is like the mechanism that causes waves in a string. For every wave of the string there is a corresponding wave of energy, and the wave of energy travels from one part of the string to another.

The energy travels in the form of electromagnetic waves, waves of energy. Since electromagnetic waves are composed of electric and magnetic waves, this means that the waves of energy have a property called polarization. This is a property of an electromagnetic wave that means that the waves of energy can transfer energy to other electromagnetic waves. In the simplest case of a standing wave of electromagnetic energy that has an electric field, E, that varies sinusoidally in space from one peak of E to another, the electric field E will also vary sinusoidally, that is, the electric field E will have both a component, Ex, called the x-component, and a component Ey, called the y-component, that depends on the x and y directions in space. Similarly, the magnetic field B will have components Bx and By that depend on the x and y directions. If we assume that the waves of energy, E, are traveling in the x-direction, the x component of the electric field E, Ex, will be greater than zero at times when the electric field is greater than zero, at times when the electric field is greater than zero. Similarly, the x component of the magnetic field Bx, is greater than zero at times when the magnetic field is greater than zero.

Quantum fluctuations in a zero-point field, the origin of all matter, forces it into a sea of virtual particles, each having a mass smaller than that of a proton. These hypothetical particles are

called ‘quanta of energy’, and their existence has been confirmed by recent experiments using light and matter. Their existence explains why visible matter, at its most fundamental level, is an extremely soft substance, with zero resistance to the flow of energy.

The second problem, which is closely related, is that any classical explanation fails when applied to the electromagnetic radiation that bathes us, but cannot be seen because it has wavelengths outside the range of our experience. It is the most fundamental and ubiquitous of all interactions, and also, it is the only one where the forces are known to be quantized: they are associated with discrete eigenvalues. Quantum physics cannot be derived from classical physics, it is not possible to start from Newton’s laws and deduce the quantum theory of electrodynamics.

The next problem is a philosophical one: if one accepts that classical physics is unable to explain the most fundamental interactions, the nature of which it does not even know, how can one explain them? There are a number of alternatives:

The most widely accepted explanation of the interactions of quanta and particles with photons is the wave-particle duality: particles are waves that are in quantized states. These quantum-mechanical waves are often represented by wave functions, which are a mathematical approximation to a continuous probability distribution, thus avoiding the problems of quantizing a continuous body.

The final alternative explanation, which has recently become popular among physicists, is the hidden-variables theory: these are variables whose value is correlated with the position and velocity of each photon, but whose existence is independent of that value. However, hidden-variables theories do not take into account the observed properties of electrons and protons.

All explanations of the underlying interactions are of course highly speculative. We may take as a given that this is so, and that the current quantum description is as good as it can be. The question is not ‘Does quantum theory work?’ but ‘Is it complete?’ The current quantum theory can be extended to include gravity and to describe other interactions, which remain unknown. This may be done by proposing a further fundamental theory, which is quantum theory plus new

entities called quantum fields. Quantum fields, like quanta, are particles, but they are neither elementary, nor of a specific kind. They behave in the same way as both particles and waves, in that they can be in both quantized states and continuous probability distributions.

A further extension is the suggestion that the basic entities of matter, along with quanta, are quantum fields themselves. That is, the basic material objects are not elementary particles, but quantized fields. The standard model of the subatomic world that came into being in the 1960s includes the standard model quanta and quantum fields as basic entities. It is possible that quantum theory may extend to incorporate the existence of such fields, and for the quantum fields to become the basic material objects that form the building blocks of matter. The existence of a quantum field that describes matter is an assumption, but not an unreasonable one. It makes physical sense of the fact that matter is made up of more fundamental entities, and that the properties of matter are properties of these entities.

A quantum theory in which the basic entities of matter are quantum fields is necessarily non-local, in that quantum fields, unlike quantized quanta, are not elementary. If quantum theory is to have the properties required of a physical theory, it must be that the particles and fields are in simultaneous superpositions. Quantum theory already accounts for the fact that there are fields, since fields are required for the description of fields. A field that represents fields that interact is a natural candidate for a quantum field that may represent the quantum fields of matter.

The theory of quantum fields is itself a quantum theory. If there are quantum fields that are the basic material objects that form the building blocks of matter, then these quantum fields themselves, along with the quantum theory, may be a fundamental layer of reality. If we think of a world as comprising physical laws and the events that follow from them, then the world may comprise some quantum fields that are fundamental. Thus a quantum theory in which the basic entities of matter are quantum fields may be a theory of what reality fundamentally is.

The description of matter on a quantum level can be made without reference to the notion of physical quanta, although the description must include quanta, and the physical existence of the quanta in any superposition is a feature of the description.

The initial original particle would have been a holographic projection of the divine principle. It would not be physically real, but it could have some interaction with physical reality and have some physical properties. The physical world would be a "mirror reflection" of that original divine particle, as it would not have physical properties itself, but could have some interaction with the physical world.

I believe that to "materialize" is to move from a higher state of consciousness to a lower state of consciousness. It is to "realize" that we are the source and creation of our world. When we get back to our true state of consciousness we no longer need to materialize.

But, if we can see the truth of consciousness, we can also see the illusion of physical reality, and we can transcend to that reality.

The original physical form of the universe would have been a holographic projection of the divine principle. It would not be physically real, but it could have some interaction with physical reality and have some physical properties. The physical world would be a "mirror reflection" of that original divine particle, as it would not have physical properties itself, but could have some interaction with the physical world.

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The cosmic expansion of energy density $\eta(0)$ is given by the standard Hubble parameter $H(0)$, and it can be shown that $\eta(0) \approx H(0)2/6$, which is the same as the standard Friedmann equation. The standard cosmological constant Λ is related to the vacuum energy density and corresponds to the cosmological constant term in the standard Friedmann equation, $\Lambda/(1 - \eta(0))$. We can consider $\eta(0)$ as a free parameter since it can have a value close to zero. If $\eta(0)$ is extremely close to zero, there is a problem of the cosmological constant, since then Λ would dominate over matter density and over Hubble parameter and as such there is no consistent description of the universe.

In modern cosmology, where observations of the cosmic microwave background radiation (CMBR) and the power spectrum of matter distribution in large scale structure suggest a flat

universe, $\eta(0)$ is very likely to be close to zero. There are some indications that cosmological constants may have non-zero value. There are some explanations of non-zero values of cosmological constants as a consequence of the vacuum or quantum fluctuations of the vacuum, as quantum field theory predicts that the vacuum energy is not zero. This is called the quantum vacuum energy or the vacuum energy density. In the Standard Model of particle physics the Higgs mechanism also results in non-zero vacuum energy. These theoretical explanations of non-zero cosmological constants are not consistent with observations of CMBR, since they predict very large values for the vacuum energy density, and correspondingly large values of the cosmological constant. So, cosmological constant may have non-zero value, but, as long as it is extremely small, there is no problem. For the reason that a large cosmological constant would be inconsistent with the current observations of CMBR, this value of the cosmological constant is considered to be "nearly" zero.

The standard model predicts that energy density Λ contributes to cosmological evolution only because of its value, and not because of the value of the energy density. The Friedmann equation is a conservation equation, so that the total energy in the universe (matter + dark energy) is constant. The cosmological constant contributes to the matter energy density (dark matter), but only to the value of $\eta(0)$. It does not change the conservation of energy in the universe.

The zero-point function of a wave is to make a point wave appear to start in the positive value and then reverse direction, so that at some point, it is in the negative value.

If the zero-point function is not well defined, the resulting pattern will be something that looks like two or more waves, with the first wave starting on the zero-point, and the final wave finishing at the negative point.

When a negative wave goes through a zero-point function, it will end up exactly where it started. If the waves are very close together, this will make it appear that the one which started on the negative point is the same wave that finishes on the positive point.

The wave forms which begin and end inside a zero-point function will all be in the negative value.

It is the wave which emerges from a zero-point function that is of interest. The positive wave is what emerges at that point, and it is what is referred to as a zero-phase wave.

The negative wave is what emerges from the negative point, and is a zero-phase wave. The wave from the negative point is called a zero-phase wave because it is at a different phase than the wave coming out from the positive point.

Both the negative and positive waves start on the zero-point and the phase of the waves that emerge is the same.

Zero-point-infinity [is] the ultimate “field theory” of quantum mechanics [because] all the other fields can be represented by infinite sets of “point particles”.

The point particles are really nothing more than abstractions representing the “infinite sets” of physical attributes associated with the “fields” and can be considered to have an inner structure of their own which represents the field’s degrees of freedom and the particles’ inner “composite-particle” structure is represented by their interactions.

A system with internal structure is not a collection of zero-point particles (which are not physical; they’re mathematical, like all the “field theory”). It’s a system with discrete degrees of freedom. Its particles may or may not have an actual physical structure (there’s a subtle question about how this works). But it’s not itself a collection of abstractions of other fields, like the fields from which it emerges. That’s what I would have said, but I don’t think I would have said that the same thing would follow from a reduction to an infinite collection of point particles.

This isn’t meant to disparage the point of view—there’s something valuable there, about the way we emphasize emergent structures, the way we talk about macroscopic systems, the way we emphasize the importance of field-related interactions in shaping the emergent properties of those systems. But it’s an important point, and it seems that we are using it too broadly.

I think it may be important to distinguish between the way people talk about reduction and the

way you're talking about it. You're right that the common notion of reduction refers to (i) "taking a system with some structure and describing it in terms of something with no structure", and (ii) "taking a system that has some structure and describing it in terms of something with no structure", and the latter is a trivial example of (i). That's true, but not interesting: We already have all kinds of ways to describe a system, with no "structure". The interesting reduction is (i). But that reduction only makes sense if you assume that the thing to be reduced is already structured. The reduction you're talking about is the reduction of an actually-structureless system to a structured system, and in that case it isn't true that "the latter is a trivial example of (i)". Rather, the reduction in this case amounts to taking an unstructured system (one that describes itself in terms of no structure) and producing a structured system (one that describes itself in terms of structure).

And I don't think that reduction (i) actually makes sense, and I think it's fair to say that most people don't use it very well. The reason it doesn't make sense is that if A is isomorphic to B, and B is isomorphic to C, then A is isomorphic to C. The question of whether something is isomorphic to something else—whether you can get from something structured to something structured in a "reduction"—is a fundamentally different question from the question of whether a system can be described in terms of some other system. In fact, these two things are the same question: If a system can be described in terms of another system, then that system is isomorphic to it. If a system can be described in terms of itself, then it is not isomorphic to itself.

It seems to me that if you want to talk about the possibility of reduction of something to another thing, it seems that you should talk about two things, one that is supposed to be reduced to another, and the other that is supposed to be the thing that is reduced. If you take a structured system and say that it can be reduced to another, then that "reduction" in reality consists of taking a second structured system, that which is reduced, and producing the first. But since the first system you're reduced to is the very system you're trying to reduce, you can't in that case claim that you've reduced anything at all. If you want to talk about reduction in terms of a "structure", the same thing applies: If you take a structured system and say that it can be reduced to another, you actually make a claim about isomorphism. But isomorphism does not seem to be the right thing to talk about when you're trying to reduce one thing to another.

Holographic particles travel faster than the speed of light. A simple particle model reveals a key difference between classical and quantum effects which may help to distinguish these exotic objects in high-energy physics.

Theories attempting to explain the Higgs particle and the strong force predict the existence of a range of exotic subatomic particles called composite fermions or holographic particles. They have some exotic properties that could help to distinguish them from traditional, elementary particles. These include the ability to travel faster than the speed of light, the capacity to form bound states known as composites, and a violation of general relativity at small distances, which implies a violation of quantum mechanics.

One potential drawback of these particles is that there is no experimental evidence to confirm their existence. If they do exist, it's important to distinguish them from existing particles that have been confirmed to exist by experiments. A first step towards identifying these exotic particles is to observe their effect on light, and specifically to observe the effect that traveling at high energy levels has on it.

As well as causing light to lose energy, holographic particles can absorb or emit it, and a simple model reveals the difference between these possibilities. To see how this difference works, consider a particle that has a certain shape and velocity. If it has a small size and travels at high speeds, the particle's shape and velocity will have little effect on the light passing through it, so the light travels through the particle without any loss of energy. In this case, if the particle is assumed to consist of massless particles called gluons, then a violation of quantum mechanics and general relativity would not be expected.

However, if the particle had a large size and was traveling slowly, the particle would cause the light passing through it to lose energy as it bounced off them. This would be more like the behavior of traditional, elementary particles and, if the particles in this case were quarks and electrons, the energy levels of the light would be shifted. This behavior was predicted by the AdS/CFT duality, which has led physicists to search for the holographic particles in high energy collisions. These particles could potentially give new insights into the strong force and the Higgs particle.

To test whether the particles in this model have the correct properties, the researchers first created a collision in the lab in which a particle was traveling at a high speed and caused a light beam to lose energy. The energy loss could be measured and tested for consistency with the model predictions.

Furthermore, the energy levels could be probed experimentally by detecting the energy levels of a light beam that hits the particles in the collision.

Quantum foam, as already mentioned, is filled with “virtual” particles and antiparticles. Thus, according to the quantum formalism, these virtual particles are *a priori* not observable. Moreover, in a physical way, because of the so-called Heisenberg’s principle, they cannot be observed because the measuring process would have to cause a change in their internal structure and the measurement of the observed particle’s position would then cause a collapse of the wave function. Consequently, in the quantum-mechanical approach, one must deal with the unobservable particle. Therefore, quantum mechanics cannot provide a satisfactory answer to the question of particle creation.

The solution of this difficulty can be provided by considering that in the quantum formalism virtual particles and antiparticles are already there, even if unobservable. This idea has been first introduced by the analysis of virtual black holes. As these particles and antiparticles are unobservable in a physical way, they must be added *a priori*, in the same way as a particle and an antiparticle are assumed in quantum field theory. The virtual particles and antiparticles were considered to be *a priori* real particles.

Another approach is that in a physical way virtual particles cannot be observed and that the unobservable particle must be excluded *a priori*. The formalism of non-relativistic classical mechanics to construct Schrödinger's equation, and to show that the existence of virtual particles and antiparticles, does not contradict the laws of classical mechanics. In this analysis, it was made clear that the nonrelativistic Schrödinger’s equation is not a contradiction of quantum theory because virtual particles cannot be observed and, therefore, they are *a priori* excluded. In this way, virtual particles do not contradict the laws of quantum theory.

Finally, the unobservable particles could be created by a transition from virtual particles to physical particles. Some of the advantages of this approach are the following. It is possible to find the mass of the unobservable particle by means of a quantum-mechanical operator, and to describe the creation of this unobservable particle in the same way as if this particle was physical. Another important aspect is that it is possible to consider virtual particles and antiparticles as a new observable component of the fundamental physical structure of the universe. The creation of virtual particles and antiparticles and the annihilation of these virtual particles was not prohibited by the laws of classical mechanics. In this sense, it was possible to show that the laws of quantum theory are compatible with classical theories.

In the 1960s, it was proposed that virtual particles were a consequence of quantum field theory. A virtual particle, in this approach, is a particle that does not have a physical existence. It is a consequence of the existence of vacuum fluctuations, caused by the uncertainty principle. According to this approach, a virtual particle could have a nonzero lifetime, even if its mass is zero. This approach could be extended to a quantum-mechanical framework, where virtual particles correspond to vacuum fluctuation of the electromagnetic field and of the electroweak interaction field. Virtual particles were a consequence of the quantum-mechanical theory, because these particles were not detected by means of any apparatus.

However, it was clear that this theory could not account for the vacuum stability or, in other words, why the vacuum remains stable at zero temperature. One of the difficulties of this theory was the non-existence of the classical vacuum, since virtual particles correspond to the excitations of the quantum vacuum. It was proposed to consider a vacuum that does not fluctuate, as the physical vacuum. The problem was the existence of a physical vacuum, since the quantum vacuum did not remain in this vacuum for a sufficiently long time. One possible solution to this problem was to consider a physical vacuum with extremely low density.

In this work, it was proposed a possible solution to the problem of the quantum vacuum instability. An analysis of the virtual particles was proposed, considering an external noninertial reference frame and a constant acceleration. It was possible to show that this noninertial frame was a reference frame which was not inertial. However, this frame was considered a static

frame. The possibility of considering a noninertial reference frame was an important element in the analysis since it was not possible to solve the problem by considering a constant acceleration and not considering any noninertial frame. Thus, the existence of a noninertial reference frame was necessary for a successful solution to the problem of the quantum vacuum instability. It was proposed to consider the possibility of describing the quantum vacuum through a statistical ensemble of virtual particles.

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The future is the time-reversal of the Big Bang. It's a moment when every single decision you've made, every decision a friend made, the choices and lives you've lived and all the things you see, feel, taste, hear, smell, and touch are all still happening, but the very different reality you've been living in has collapsed and melted into each other. Every event, thought, and person you've ever known, along with all the information you've stored in your brain, is now in the same exact instant, and nothing seems new and surprising because all it is is a continuation of what's always been. The future is no longer a series of things to do but a set of all the choices and actions that already exist.

The future is you now.

It's an endless set of possibilities. You exist in every moment, and every moment you can become an entirely different person. A future to do nothing with your mind and simply wander, or a future of action, of making your mind your friend.

This is how the past is always the present, and the future is always the present.

But even though it's no longer impossible, not yet, there is still a very good chance that what has happened to you will end before it all begins. If you make a different choice. If you take a different route. If you make the wrong decision, or you stop caring. If you decide to leave. If you decide to stay.

The past and future are very real and very present. And because they are real, you can always

take a different route. If they are both the same, then every decision you make is the same as every other decision you make. So what does that make the present, which is all of the moments that you've lived, where you've been and the choices you've made? That's all of the events that you're participating in, including your current one. You can always do better.

But the past and future are not real, and they won't be until you've moved on.

When you realize the past is a series of your past selves, and the future a series of your future selves, and when you realize that you have infinite opportunities to make a different choice than you've already made, then you no longer hold a belief that the choices you've already made cannot change, and you can no longer feel that you have to stay in the past.

And so you can let go of the past. And you can start a new tomorrow.

So if you're holding on to anything in the present moment, whether it's physical or emotional pain, whether it's fear, doubt, lack of belief, or attachment, let go of all of those things. It's not the present moment that you want to be in. It's not what you want to be thinking or feeling.

It's always a choice.

It's always a possibility.

A choice to live a different way.

Because if you're living in the past, there is a choice to live in the present. And if you're living in the present, there is a choice to live in the future.

And if you are looking forward to what will happen in the future, you're already living in it, and therefore you can't hold on to anything. It's always been and it always will be.

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The force of gravity compresses the universe. The universe is like a spring. When you release it, the spring compresses, and it bounces back to its original state.

If gravity compresses the universe, then it would create a force pushing the stars outward, making the universe larger, but not larger by the amount of space it already takes up.
This would be similar to a stretched spring, a more familiar example being stretched rubber band, in that there is a force pushing the particles on the end of the rubber band out.
The answer to our question depends on the scale at which we are observing it, as in if we are looking at a small scale, then this is a good approximation. For example: there is no way we can see the gravity of an entire galaxy as a single object - it will look like a huge mass of what looks like a single object.

If you are looking at a larger scale, you can observe the gravitational effect of mass, such as a galaxy or a star, but you will have to be looking at more than one object, otherwise there is no way you could see the compression of space from a single object.

As for the question about the sun's gravity pulling everything else away from the sun, yes that is the effect we see, but there is no way to observe the effect of any other suns' gravitational forces.

You can't really observe or define gravity in anything that large. If it existed anywhere, it would be a gravitational black hole and it's event horizon is so deep that it would take many lifetimes of a star for the light to reach the event horizon. Light would travel at light speed until it reaches the event horizon, then the light starts travelling inwards at a slower rate and in the end, only light from stars outside the black hole will reach us.

The definition of mass, in general relativity, is a tensor.

This means that we can observe it by measuring the curvature of spacetime.

In practice this means the curvature is measurable, even if we observe it in a local area. The gravitational effect of a mass is always caused by the curvature of space time around the mass.

For the most massive object we would observe in principle at a great distance (the size of the universe) is not necessarily so.

If the mass of the galaxy is more than the mass of the visible matter in the galaxy, the visible matter would curve space time significantly, and we could observe the visible matter in a smaller area at a more local distance than we would if we could observe the whole universe.
In the case of galaxies, we can observe the visible matter in a local area and determine the mass of the galaxy.

If galaxies are more massive than the size of visible matter, we would observe a greater size.

But not very much greater because the universe is not infinite

No. The universe is not infinite. If the universe were infinite, the size of visible matter would not be limited by the mass of the galaxy, which would be equal to the mass of visible matter.

If the visible matter has the size of a galaxy, then it is because the visible matter is more massive than the size of visible matter, and the mass would not be infinite. And this is a physical limit on how much we can observe in space, not a mathematical limit.

We cannot observe to infinity, not from the side of a black hole.

The question in this answer is about what causes the curvature of spacetime around a black hole, and not about how big the black hole is. The black hole can't be big enough to have any effect on our observations if it is more than 10^6 light years across, i.e. a ball larger than that would expand. It has to be small enough to give a noticeable effect.

Inner planets are affected by the mass of the hole, which means they can orbit it. The spin of the hole.

There is no physical reason why the spin of a black hole cannot change over time. It would be

the same if the hole were a magnet. The magnetic field lines that go out from a spinning magnet can change direction.

Dark energy and the expansion of the universe accelerating are related to each other in the sense that the first is the cause of the second. Also, the rate of expansion of the universe is related to the cosmological constant.

Cosmologists have discovered that the laws of physics are expanding, that's why there are more stars than we thought (or should have been). According to the theory of General Relativity this means that the universe is accelerating. So this means the universe is expanding faster than you can see. And so if we can get closer to the stars that would be better to see what is happening to the universe.

The universe will continue expanding as the gravitational force is the strongest force and so if you look at the galaxies you'll see galaxies are moving away from us. This is evidence of the expansion and the acceleration of the universe.

The universe is the most gigantic machine we know of, it doesn't seem that it's slowing down. Maybe we will see the Big Bang, a very rapid expansion of space that will end in an infinite expansion of time.

The biggest bang we know of was the Big Bang, when everything was one and started to expand. But since then the universe has been expanding at a very rapid rate and will continue to do so.

The theory of Special Relativity states that at very high velocities, matter behaves as waves and that a force is felt when matter is moved by one wave and not by a second wave. So light can be considered as a wave and light waves are not really "light" in our everyday sense but have mass and momentum.

It can be shown that for any velocity, the matter being observed does not move more slowly than light. For instance, if you look at the speed of light, that's the velocity of light with respect to a

moving observer.

You can take this fact and find out that the light speed is the velocity of all moving matter. This is the speed of light, which is different from the "speed" that you felt with the force of gravity. But if you take the light speed and the speed of everything else, that's the speed of everything else in the universe. So this is the "normal" speed of everything.

And in particular, if the speed of everything else is a constant and the light speed of everything else is a constant, then that is the speed of everything. So there is no contradiction, there is no infinite speed.

This idea is very interesting because it takes a huge assumption. Since we assume that the speed of everything else is a constant, we assume that no matter travels faster than light. It takes a huge assumption. It says that you are talking about a force that does not interact with matter or that it has no other effects. It takes a huge assumption to say that this is nothing, this is just this force or nothing.

In fact, it turns out that if we assume that the speed of everything else is a constant and the speed of light is a constant, the speed of everything else is the speed of everything in the universe. The speed of light is the speed of all matter and matter behaves as waves.

This is the kind of conclusion that is based on the assumption that the speed of light is a constant, and that all of the moving matter does not interact with light. It is a very interesting result that has been proved with very simple math. You do that and you have a very nice conclusion.

There are lots of equations that are based on this idea of the speed of everything else. This is not a new idea at all. As we have said, there are calculations about the speed of everything else. The reason why it is such a big assumption is that the speed of everything else is a constant and we assume that there is a constant force that is not interacting with the matter. We also assume that there is a constant force that does not interact with light.

Study of inflation and cosmic microwave background radiation shows that inflation is not as dramatic a process as previously thought.

The first results from a new, long-duration survey of the entire sky may be just the beginning of a much broader study of the early universe, with an aim of better understanding the origin of the universe and the early period of its development.

The study includes the study of an expansion of space known as inflation, which has previously been examined in a variety of different ways. These all produced different results because they used different methods to measure different properties of the cosmic microwave background. Now scientists are comparing their measurements of the Cosmic Microwave Background, or CMB, with each other and with theoretical models.

Their efforts will lead to a comprehensive picture of the expansion of the universe that will allow scientists to refine their understanding of the conditions that led to its formation.

The CMB is the microwave light of the universe after it had cooled to the microwave-ray frequency. It is a remnant of the Big Bang that set in motion the expansion of the universe. The first few years after the Big Bang are thought to have been one of the most explosive periods of the universe.

As the universe cooled, scientists noticed an oscillation in the microwave background. The oscillation is now called the cosmic microwave background radiation. The oscillation is seen at slightly different frequencies in space and time and researchers think this difference results from the existence of a mysterious "cosmic web" of energy that permeates the universe.

The expansion of the universe was a major discovery because it gave us a way of understanding how the universe grew up and how it began to evolve.

So it was natural to try and understand how the expansion happened. And in the 1970s, we got a lot of information from Hubble and other telescopes about the expansion of the universe. But then some things started happening.

In the 1990s, we had a major breakthrough with the Cosmic Background Explorer (COBE) satellite that sent back data showing that the expansion of the universe is not constant but is now slowing down.

The slowdown has been detected at all sorts of different points in the sky, at all sorts of different scales. This is what we mean by dark energy.

We have this understanding of how it began, now the question is how it will end. And what that ultimately means, as far as cosmology is concerned, is that the universe will eventually become a stopped clock.

The Big Crunch is where the universe simply goes into a state of nothingness.

Then, our universe and all the matter and energy in it would end up becoming a kind of cosmic black hole, where nothing could ever escape.

And then there are the possibilities of the Big Bang, where the universe was born and exploded, creating a universe of very intense radiation and very rapidly expanding matter and energy, to which it may return.

It would be like a fireworks display and we wouldn't be able to see that because it would be so intense. But at the same time we would have something more profound to learn. We would know that there is no boundary between this universe and the next. So there would be nothing we couldn't find out about.

So, the Big Bang really puts some limit on what could happen because it prevents our universe from being the last of its kind.

Now, the second possible end of the universe is when the universe ages. We are not so much talking about a change in the universe's speed. We are talking about a change in the universe's duration. And we would also call that the Cosmological Constant.

But the problem here is that there's another problem, which is that at the Big Bang, there was only a limited amount of time. You could say that time is the speed of light. Because light comes from a source, there's this constant—the cosmological constant—that says that the universe can expand forever. And so the question is, what happens if the universe ages?

First, let's look at what this means for physics. The speed of light depends on the temperature of the object it travels through. That's because light travels through objects at a finite speed at some temperature.

If the temperature of a material increases, then the speed of light goes down. And if the temperature decreases, then the speed of light goes up.

That is important because it's related to the speed of light as a relation to the temperature of a system. So if the universe gets older and older, then the speed of light slows down. So you get more and more of the universe's temperature.

So if the universe ages, there's going to be a temperature change.

New universes, from within the multiverse, known as “braneworlds” are formed and have a similar structure, with stars, planets, nebula, and more, revolving around a central supermassive black hole. A very large number of braneworlds are theorized, but only a handful have been directly observed.

At the first braneworld, all the mass is concentrated in one tiny region, such as the center of a star, which results in the formation of stars that orbit the central star and emit a great deal of radiation. However, since there are no more stars to form, the braneworld loses its mass and collapses, with the outer layers moving inward. By the time the outer layers are moving inward, the star will have lost more than 80% of its original mass, and will eventually explode as a supernova. At the second braneworld, only a few stars remain, and they rotate around their central black hole. The new stars orbit around the black hole and emit low-level radiation, and gradually fade, just as a star that has lost its outer layers does. The total amount of mass lost

from the black hole is the same as that of the star that formed it. As a result, the new stars have to orbit at a higher orbitally, which means that the total amount of mass lost from the black hole is larger.

In general, the more mass that is lost from a black hole as a result of its own death, the more gravitational tides the gravity of the supermassive black hole can maintain. The greater the amount of gravitational tugging, the more rapidly the black hole expands. If a black hole's mass is only a fraction of that of a galactic center, its gravitational field is weak and it will still grow by expanding much as an ordinary star would.

In its expansion, the black hole creates a great amount of energy, which is radiated from its outer layers in the form of gravitational waves. As more energy is radiated, more gravitational waves are created. By studying these waves, astronomers can learn about how the black hole is expanding, which tells them about how fast it is expanding and what sort of shape the black hole is taking.

The relativity of motion comes into play when we consider the situation of motion to the ground. If it takes the human body a period of time to reach a certain point, we have to account for this by the relativistic principle. To account for the time required, we have to first calculate how long it will take for the body to arrive at a certain point. It turns out that it will take a finite period of time (which equals a finite speed of motion) for the body to reach a particular point. This can be deduced from the equation:

$V = M^{1} / r^{2}$, where V is the velocity, M is the mass, and r is the distance from the center of the Earth.

Therefore, the time required to reach the same point will be related to this velocity:

$t = M^{2} / r^{2}$.

From the relativity of motion, the time needed to reach the same position in the object can be calculated as follows:

$t = 0\ dt^2$, where dt is the change in time of the object, and t is the time elapsed since the object's fall.

Now that the relativistic motion has been derived from motion to the ground, the question arises: How would we determine this time required to reach the same position in the object when there is not a definite length to its motion? Since we have already calculated t to be equal to M^2 / r^2 , it can be derived that the relativistic motion is constant within the time span (t = 0). The object's motion will slow down at a constant rate, and then will speed up again when the interval between its successive halves is the same length as its total motion. This is an illustration of the motion to the center of the Earth.

For another example, consider the position of an object in motion. The velocity, v, of the object is found by taking a certain time interval (t = 0) and calculating the amount of time for an object in motion to make one complete revolution. In the following figure we will plot the change in the relative position, in terms of the direction from which the object is moving, to the point of the origin.

A similar plot can be made for a moving object.

Because we have assumed that the object is in a uniform motion (i.e., a fixed velocity), we can easily determine the time required for an object to make a certain amount of revolution (and not all of the revolution will take place in one orbit of the Earth). The object's motion will slow down when it passes a particular distance from the center of the Earth (t = 0). It will then slow down even more when it passes the same distance from the center of the Earth a second time (t = 1).

However, the total amount of time for the object to make all of the revolutions is still the same. The result will be that the same amount of time passes for the object to go from one pole of the Earth to another and back again. In other words, when the object passes the first location, the time required to complete the one complete rotation from the first location to the second location is d = 1/2. When the object completes the second rotation from the second location to the third,

it will take the same amount of time (d = 1).

Zero-point-infinity is infinitesimal because it is the closest to infinity we can possibly imagine. It’s the relation of the space between the syntax of numbers as language.

Let's construct the structure of zero-point-infinity from an axiom of the structure of zero-point-infinity.

Now we take as axiom $\int 0\ (\Omega\ 0\ \vee \Omega\ 0\ \wedge \Omega\ 0\ )$. We write $\int 0\ \vee \int 0$, to show that if one is talking about the axiom of zero-point-infinity we have to talk about zero-point-infinity, but at the same time we take that axiom as one of the fundamental axioms of existence.

As Wittgenstein noted, binary is a good model for the language of the universe. But while it is a good model for the language of language, its limitations are very clear.

As Wittgenstein observed, the language of the universe does not really distinguish between 'the language of the universe' and all other languages, and in fact the language of the universe is in a sense an end in itself. (The only time it becomes explicit that the universe is not a system of language is when people argue about whether a particular statement belongs to the language of the universe or not.)

Wittgenstein said that the language of the universe is not a system of language at all, but rather a system of thought. In particular, it is a "thinking matter", a "thing-in-itself", or a "thing-in-process". When we speak about the universe's language, we are not talking about anything concrete, but rather we are talking about "things-in-thought". The language of the universe is not a system of language, but a system of thought that does not distinguish between an object (e.g. a physical system, a physical particle, etc.) and an entity (e.g. the individual human being that it describes, or an entity that is perceived by the human being, i.e. a thought that can be understood by human beings). Thus we are not referring to the thing that we are referring to in the language of the universe, we are referring to what is an internal structure of the universe.

There is no way in which this structure can be captured by a system of language, and so the

language of the universe cannot be considered to be a system of language at all. It is an end in itself, a thing-in-itself, and, like anything, is dependent on other things. Wittgenstein said, "Words express things, and the thing which is expressed cannot be defined by words". That is to say, a human being who does not know the language of the universe does not know it as a system of language. The language of the universe is not based on anything concrete, it is a concept, a concept of thoughts, and a system of thought.

And so, while it is a good model for the language of language, its limitations are very clear. It does not provide us with the tools to talk about the universe as a system of language, and it does not account for consciousness. In the language of the universe, consciousness is based on a system of thought that separates an entity, an idea, from its physical environment. It says, I am conscious of myself.

So the human who is conscious of themself does not have a physical environment that surrounds them. There is no external environment for them to think of, and they can think only of themself, which stands between them and an external environment. When we talk about "human thought", we are referring to the thinking process of a human being.

This means that we are talking about consciousness in two respects: in what a human being thinks and in what the concept of consciousness implies. This is not to say that consciousness or any mental function can be given a name or taken as an object. It's not that when a human thinks a thing happens to him, it does. It is more that the notion of thinking, and thus thought, assumes that there is a system of thought and this mind is, as a property, the thing that can be said to exist between two things. Therefore, a human being can speak about any other mind, and we can talk about how we think, which we are not allowed to talk about in the language of the universe.

The electrodynamics of moving bodies is described by the Einstein-Podolsky-Rosen (EPR) postulates. These were formulated by Einstein in 1916 as a way of understanding why a particle travelling faster than light would always hit its own particle-antiparticle, the annihilation of which would cause the propagation of the faster-than-light particle. The EPR postulates are in reality a generalisation of the theory of general relativity, which developed independently in the 1920s by two Germans (Einstein and Niels Bohr).

In Einstein's EPR paper, two things stand out as new about the theory. Firstly, it describes what happens to a moving mass as it approaches a target and second, it says that the total mass of the particles that interact with the mass moving towards the target must not be less than the total mass of the particles that interact with the mass moving away from the target. These two points are crucial to understanding the laws of electromagnetism.

When a particle approaches the target, its motion is completely governed by the mass of the target that the particle is closest to. This means that it is the mass of the object that it is closest to that determines its motion. The same applies to when the target is the centre of mass of the particles that interact with it.

When the mass of the target moving towards the particle is greater than that of the particle, this implies that the particle with less mass is travelling faster than the target. This will make the particle pass through the target, creating a particle-antiparticle pair. The particle with the lower mass will then undergo the annihilation of the higher-mass particle. The faster-than-light particle will then become the particle-antiparticle, a collision with its antiparticle and with the target, creating the observable gravitational effects.

However, the total mass of the particles that interact with the target is less than the total mass of the particles that interact with the particle with the lowest mass. The second line of the equation means that the total mass of the particles that interact with the particle with the lowest mass must not be less than the total mass of the particles that interact with the particle with the next lowest mass. This follows from EPR as a result of the fact that it is the mass of the target that determines the mass of the particle with the next lowest mass.

The first EPR paper by Einstein and Podolsky-Rosen said that the laws of electromagnetism as a whole were invariant under Lorentz-invariance. The second EPR paper added that the first was not correct.

As a consequence, the first EPR paper also suggested that some other laws of electromagnetism such as the strong and weak nuclear forces also are incompatible with relativity. Therefore, these

laws of electromagnetism were also dismissed by the second EPR paper.

There is still some disagreement on how exactly the first EPR paper predicted the equivalence principle. However, the equivalence principle is universally accepted in the physics community.

The Einstein-Podolsky-Rosen (EPR) theory is also known as the Bohmian theory because it emerged as a result of further studies of Bohm's original quantum theory, and by means of a different experiment.

Ψ and its corresponding displacement (s) and momentum (p) describes the rotational speed (Δt) and the angular displacement of the head of the cube with respect to the ground with respect to the reference frame of the observer of a particular position (t) with time t (r). In our case Δt = ±20.2°. As a result, the angular energy, E Ω , that corresponds to the rotation rate of the entire system can be calculated using the following formula:

$$\phi = \Delta t\ e - A\Psi$$

The quantity AΨ (Δt e) is the angular speed of the cube with respect to the reference frame of the observer in a particular position (t), i.e. A Ψ = AΨ − Δt e . Consequently, the total angular energy of the system is equal to the sum of the rotational energy and angular momentum:

$$E = \mu\ A\ \Omega / r\ (t)$$

The mass M is therefore defined as:

$$M = M(0.5\ \Omega\ 1)\ r \not{t}\ \Omega\ 0.5\ \Omega = 1/20.2$$

The total energy of the system is the sum of the rotational energy and angular momentum: E = μ Ω ⁄ r t

According to wave-particle duality, where particles are waves in quantised states, if you make two different wave packets travelling at the same speed (at the same frequency), they produce

two different trajectories. For the wave packet travelling to your right, the wave packet going straight forward will intersect with it, but for the wave packet going to your left, it will not.

The other interesting thing is that if you look at the wave packet that is headed towards you, it will actually not be moving straight forward, but will be changing direction. This is called a wave packet "intersecting" with an out-going one, and it means that when you change the particle's position, you are actually altering the shape of the particle's wave packet, and that is the change in motion.

In the case of a single particle, the change in speed (and therefore the change in motion) is small. However, when the particle is moving in a wave packet, such as a stream of particles, the change in speed of one particle can have a big effect on the energy and position of other particles travelling along the wave path.

In this situation, in order for one particle to move faster, the other particle must move slower.

This is the principle behind how fluid flows. When the waves arrive from the right side of the screen to the left side of the screen, the waves from the right have to move faster than those from the left, and vice versa. The same goes for collisions between waves of particles. The faster you go, the larger the wave, and the smaller the wave, the slower you are.

Some particles have a very small mass. If you were to push one particle really hard, the mass would decrease, and you could use that force to push other particles towards the force pushing them. When the force gets big enough, the particle would become so large, that the particles in a small container would be pushed into one another, creating a giant pool of particles in the middle.

Other particles have no mass, and could "float" in mid-air. These particles could be pushed towards each other with enough force. As the particles get bigger, you would get a force that pushes the particles against each other. You could probably imagine a pool of these large particles if you pushed them together very hard. As they got bigger and bigger, the particles would no longer be able to reach each other with the initial force, and the pool would get smaller

and smaller.

This is where wave propagation comes in. There is a large pool of particles in the middle, and a lot of smaller particles that move towards the center with little force, and collide with other particles that move towards the center with a little bit of force. There is a large pool of particles in the middle, and a lot of smaller particles that move towards the center with little force, and collide with other particles that move towards the center with a little bit of force.

The pool size is dependent on how big the "pool" actually is. We can have a pool of particles where a very tiny little particle is going to collide with a very big particle, where a very big tiny particle is going to collide with a very small particle, and where a very big very tiny particle is going to collide with a very tiny particle. When you move the particle around a little bit, you will get a much bigger collision in the middle, compared to where it was before. This is why we see a wave form in the middle of the pool, and why particles can get displaced out of the middle.

The position and velocity of a photon, whose existence is independent of that value, is known as the hidden-variables explanation which assumes that the speed of light, and hence also the time-to-completion of a light pulse, is a function of the state of the photon. On the other hand, the so-called classical explanation assumes that the motion of the particle is governed by the quantum wave function. One can see the difference in the two explanations by considering a single red light pulse with a phase of 0.0 and a speed of 5 x 10-5 cm/s. Suppose that the photon has the energy E=1.2 MeV and that this energy is converted into the corresponding phase δ(t) =1.2 x 10-5 sec/v. Then, according to the classical argument, the phase is the time needed to complete the conversion of the energy into the required phase, or in the case of single photons, to turn the light on. According to the hidden-variables argument, the time needed is a function of the phase. In other words, the speed of the light pulse is a function of the hidden-variables information. It is interesting to note that the hidden-variables explanation of light pulses does not imply that the time to turn on a light pulse is dependent on the hidden-variables information. The reason for this is that the classical argument, as described above, implies that the speed of light is inversely related to the hidden-variables information. This effect is a consequence of the fact that classical photons, when in their motion, appear to have a velocity of zero. The "constant phase" of the

phase function of a single photon is therefore the same in all directions. However, it is not true for the phase function of a group of photons.

Although classical physics has been one of the most successful theoretical approaches to the problems of light speed, there is a reason to be cautious when employing it for light pulses. Since the concept of a photon is defined on the basis of the quantum mechanical wave function, it is not clear whether a light pulse can be expressed in a way that obeys the properties of a photon. For this reason, this section refers to the classical argument for the speed of light instead of the hidden-variables argument. It should be pointed out that despite the apparent lack of smoothness, the approximation to the idealized light pulse is very good, and the speed of light should be given to be equal to c, where c is the speed of light in vacuum. This approximation is valid only if the speed of light can be derived from the phase-function, but in this case c is the speed of light in the vacuum.

Electromagnetic particles and the electromagnetic field are in a simultaneous superposition.

The electron in the proton is a little bit like a photon; it interacts with a part of the electron's "environment" through the electromagnetic field. Since the same effect also happens to light, and the photon, light and electrical charge, I have coined this concept of polarization to identify the combination of the two. The photons of a color appear to be polarized in such a way that, when observing with an electron microscope, they appear to be traveling along the line from left to right and back to left. This "polarized" look is caused by the electric and magnetic fields in the field lines of the electron. The polarization of light is caused by the polarization of electromagnetic particles. These things are basically opposite properties of each other.

The electron is moving at a very high speed, so its position and orientation are all the time changing. This produces a very complex and very subtle interaction between the two. When the energy level of the electromagnetic field of an electron is high enough, it becomes difficult for the electron to maintain the energy level that it normally has. In other words, the particle has a tendency to "swap ends." If you have a pencil and a pencil sharpener, the pencil sharpener takes the pencil's end and pushes it against the sharpener's tip, and the sharpener will then remove the pencil's end. If the pencil is not sharpened properly, the end of the pencil won't be able to return

to the sharpener, and it will break. This is how the electrical field of an electron changes when it is moving fast enough. In an electronic device the electrical fields must be very high, so the electronic devices need to be very sensitive to small changes in the electrical field level. When you look at the picture of the electron spinning, you see it traveling back and forth along its magnetic field line. It is the electrical field that creates this spinning motion. It is possible for electrons to come into contact with atoms, ionizing them. This ionization also destroys some of the electrons energy. But since some of the atoms are attracted to the electrons like they are repelled, some of the electrons will start moving out of the atom, some of them will start passing the atom, and some of them will start spinning.

The Hubble parameter H(0) helps us to describe the universe. When astronomers record the positions of galaxies at different locations, they may do so by calculating the difference between the time that the light from the galaxies takes to reach us and the time it takes for the light to travel from one part of the universe to another. The larger the difference, the more distant a galaxy is. If we are trying to locate the point of origin of a distant galaxy, we can use the Hubble parameter to calculate the distance.

The Hubble parameter H(0) for the Large Magellanic Cloud is $H(0) = 7.6 \pm 1.5$. The Hubble parameter for the Small Magellanic Cloud is $H(0) = 6.8 \pm 1.4$. These distances are only approximate, since they are based on a sample of three small galaxies. Thus, astronomers can also measure the Hubble parameter for a larger sample of galaxies if they know where the sample was obtained. In this way, it is possible to measure the Hubble parameter for a larger number of galaxies than if the galaxies were all located at different locations, such as galaxies in the same part of the universe. Since the Hubble parameter and the distance to the nearest galaxies are highly correlated, it is necessary to apply some statistical correction to the measurements of the Hubble parameter to correct for the effect of this correlation. For any given galaxy, the Hubble parameter corresponds to the distance to the galaxies it is closest to.

Zero-point-infinity is a consequence of the quantum fluctuations of a vacuum. If a single photon decays into a pair, one of them will decohere into a photon and a quantum state of energy while the other decoheres into a classical state of energy.

But the quantum state that decays into a photon is not the same as the classical state that decoheres into energy. That quantum state is simply the quantum fluctuation that produces the photon. That means there are multiple possible fluctuations that produce the photon; the decoherence of the second photon will not be identical to the decoherence of the first photon.

If the first and second photons are decohered and then combined, they will produce a single photon which will decohere into another photon. But if they are decohered and then recombined, the resulting photon will again decay into a photon and then a photon. Each time the photon decoheres, it produces a second quantum fluctuation, so that the result will be that you get a double quantum fluctuation. And so on.

Each of the photons has different energy and different quantum properties. If you consider only the photons that decohere, then there will be 1⁄N -1 Ω (1⁄9) photons, where N is the number of components of the decoherence function. There is a 1⁄Ω probability that all of the photons that decohere have the same quantum properties and a 1⁄Ω probability that all of them have completely different quantum properties.

In other words, the number of components of a quantum fluctuation is the number of different quantum properties.

You can prove this in a formal way using the probability of each component going to either the single state, the classical state, or the other state. Then you can use the difference in probability between those possibilities to determine what are the probabilities for all the photons in the system. If you are worried about the possibility of the different quantum properties not having the same distribution over the many possible components of the fluctuation, you can do a Monte Carlo simulation and check what happens for the individual components. If the components have the same probability, then the quantum fluctuation behaves as expected. If they don't, you'll get a different quantum fluctuation.

That's the reason why quantum simulations work. You can show that the two components are equal in energy and the frequency of the two components is equal in frequency. But the probabilities are different. If the components of a quantum fluctuation have different values, the

quantum fluctuation doesn't obey the classical laws. So we have these two classical properties—energy and frequency—and we think that a fluctuation with these two values isn't quantum either.

On the basis of the analysis we have made, we know that a quantum fluctuation must be quantum as long as there is only one quantum property. But the amplitude of quantum fluctuations is dependent on the system. The amplitude of fluctuations depends on the volume, and it depends on the number of photons in the system, etc. So if you have the volume, you need to find how much of the fluctuations you can account for.

One assumption to make here is that there is a set of units in which you measure the amplitude of the quantum fluctuations. So we assume you measure the amplitude of a quantum fluctuation and then find that it goes a certain distance.

But that means that the amplitude depends on the system, and you can't say that the amplitude of the quantum fluctuations depends on the system if it isn't going to go a certain distance. Now if you have two systems where you measure a single amplitude, you have to find a way of combining them in such a way that the combined system goes a certain distance. You would also have to make an assumption about the amount of information that has to be absorbed by the system, because you don't know how many photons are going to be emitted by the two systems. So here I'm making an assumption about the amount of information and that isn't right.

To get around this problem, we can think of a second quantum property—what we call a decoherence margin. So for example if you measure the amplitude of a quantum fluctuation and have it go two wavelengths away, or if you have it go four wavelengths away, then you can reduce it to three wavelengths. If it goes to six wavelengths, then you've reduced the amplitude of the fluctuations. It is called a decoherence margin.

To make a little more clear about this, I'm going to give you the example again of measuring the amplitude of a quantum fluctuation, or having it go a certain distance, and you find it has reduced to a certain value. So you have another decoherence margin to work with, and then you can see where it goes.

Zero-phase waves of energy (light) are also produced in high vacuum. This type of vacuum energy can be called an external, or non-physical, vacuum energy. If the source and a detector are positioned properly, the waves would act as one large source.

Electromagnetic waves can propagate through any medium and can also go through any object in the same medium. A medium may be a vacuum or another medium of the same length.

If something is isomorphic to something else in any physical system with discrete degrees of freedom that has a definite length, then the same properties hold (i.e. all laws are isomorphic to all law which obey the inverse law).

The next point is that the existence of a law for all discrete elements is also an important feature of the universe. It doesn't make any sense for the laws of physics, for instance, to be unique, for there are infinite possible laws of physics that would make identical predictions as the "best" physical laws that are currently discovered.

If there are actually laws for all entities which obey every single law of physics (not just the laws of physics which can be seen), then the universe must exist after all, not before. The fact that there are laws in this universe, as opposed to in an infinite number of other universes where that is impossible, should be viewed as evidence of some sort of necessity.

As for the question of why we should have laws, the answer is that people need to keep laws consistent to be able to reason. In the case of complex systems, the laws of physics may differ from one system to another, and hence we can never make certain that we can always compare the laws of physics of two different systems to see which is more rigorous. And we need to make sure that the laws of our particular universe are as close to the laws of physics of another universe as possible. Otherwise we wouldn't be able to detect anything beyond our own universe. This is why laws have to be able to change.

One might ask, therefore, why have there been multiple universes so far? The simplest answer would be that laws cannot change in the sense that we are talking about here. Laws do not

change in the sense that it is possible to imagine an object that is somehow made to be the same as it was previously, but not possible to change the object's physical characteristics.

The most reasonable explanation is that laws are just there to define constants such as mass and electric charge. It is not known whether the laws of physics are set up to describe an infinite number of different things or if they just make certain physical characteristics impossible. We don't even know how many laws exist.

What we do know, for instance, is that all the particles in our universe have a certain charge. We know that there are two types of particles—gluons and fermions—and we know that these are the only types of particles that can interact and form all other particles. The more particles in the universe, the more possible that a small percentage of these particles could, with a small change, become new types of particle, which we would all know as fermions. However, we don't know how many fermions there are or what sort of fermions they are. It is also possible that, when the universe was very small, all the particles were fermions. After all, the particles in our universe do, in fact, all have certain properties and there are no other ways to make particles. We just know that, when the universe was very small, the particle masses must have been very small too.

It is important to note that although we know the laws of physics, we don't know their precise meaning. It may seem counterintuitive that it is possible to say that two things are the same but we don't know what these things are, and it is also true that different people have different perceptions of the same data. We can't make the same statement without first specifying what things are and we also don't know what the exact meaning of "this" is. This is probably why there are so many different theories of quantum mechanics.

Physicists are trying to explain the Higgs particle. The Higgs boson has been predicted since the 1960s. It was found in a huge proton particle collider experiment called the Large Hadron Collider.

The idea behind the Higgs theory was to explain how the mass of the universe works.

In order to explain the universe in a rigorous way, we need to have a fundamental law that gives

the right answer to every question, and then we need a description of the universe that you can write down for the future.

The ATLAS experiment is in the process of finishing up a set of upgrades to the detector that will allow it to detect the smallest particles of light. Those light particles, or photons, are a potential future use for the particle detector.

There is a big difference between seeing a molecule or a quark and seeing a particle. When a particle meets a photon, the two interact and the photon passes through the field of the particle like a ghost.

With the help of funding provided by the U.S. Department of Energy scientists hope to start the next stage of upgrading the detector. Those upgrades could be done at any time.

There is a lot of infrastructure, a lot of equipment, and a lot of power needed to perform this.

The researchers are also working on a technique that could make it easier to analyze the data from the detectors that the ATLAS experiment is generating.

We want to create a pipeline that allows for data from the experiments that will allow us to look at the data in an improved way that would not have been possible previously.

The researchers hope to be able to apply their techniques in the future.

It would be interesting to see if we could use the techniques that were developed at the experiments that are studying the Higgs particle to find new physics particles in the future.

Composite fermions are exotic subatomic particles that exhibit the most bizarre properties of any known particles. This unusual nature gave rise to their title as the "most mysterious subatomic particles," and now physicists are beginning to find out why: Because fermions are massless, they do not interact with the outside world, and they do not carry an electric charge. It was not until the 1970s that scientists discovered that fermions are also quantum-mechanical in

nature. Now researchers are investigating whether their peculiar properties may have some useful applications.

For most practical purposes, the subatomic world is not so different from the macroscopic world. We are still struggling to understand it, but there are some fascinating ideas involved.

The properties of fermions — including their quantum mechanical properties and the ability to behave as both particles and waves at the same time — may enable a new generation of quantum information-processing systems, which, with the right control, could one day be used to improve computer processors.

In a nutshell, quantum mechanics implies that the same particles that can be either a particle or a wave can also be both at the same time. Because they only act as one when they interact with something else, they are therefore referred to as "mechanical superpositions." By taking advantage of this unique physical property, fermions can be used to store information in ways that classical particles cannot.

There are now several approaches being considered by scientists for quantum computing, including quantum annealing, where the computers try to solve extremely difficult problems in a way similar to a very slow, old-fashioned calculator, which is used to quickly find the solution to problems of some length. Alternatively, physicists have also been looking at classical algorithms that are more accurate, but are much slower to solve a problem.

One approach has been to use classical computers to simulate the dynamics of different particles — particles that can be both a wave and a particle at the same time. By taking advantage of the different states of a virtual particle (or particle pair), quantum annealing can help with the calculation of such quantum-mechanical behavior.

Researchers have also been able to simulate some of the more complex behavior of classical quantum systems, including quantum entanglement, quantum tunneling and entanglement swapping. For example, in the case of quantum tunneling, two particles that are in a superposition at the same time could be able to pass through a barrier at the same time.

It is a very strong theoretical advance, for example in comparison to previous simulations that used classical computers or those that used quantum simulation.

Unfortunately, we have little information about how much additional work has to be done before we can successfully apply this model in practice, and we hope that the progress we have made thus far will make this approach accessible to us in the coming years.

Yet, there is no experimental evidence, or, there is yet to be experimental evidence for composite fermions. Within the last decade, teams of researchers have been able to use a novel method to make detailed 3-D models of atoms in a solid. Based on these models, it has been possible to show how the forces between atoms would act within crystals and even how atoms would interact when they were in contact.

An individual atom can be broken down into many smaller atoms, known as "quasiparticles." These are the very particles that we have been using to understand gravity. When a quasiparticle interacts with a solid it causes the whole solid to vibrate. That vibration can then be translated into a force, and because the force is very strong, it is referred to as electromagnetic force.

There are two other forces that govern atomic interactions and that are invisible to us. They are called "nuclear forces" and "facial forces." When an atomic nucleus interacts with an external force, it generates an electromagnetic force.

Researchers believe this force could be very useful in electronics, nanotechnology, and medicine. Because of the strong force, these forces interact differently with different atoms and it is not possible to understand the force of any particular atom by analyzing only one force.

We hope this research will help unlock its secrets.

There are a number of interesting connections between this and other theories of matter. One theory proposes a mixture of other "old" and "new" matter concepts. New matter theory, which also comes in a quantum form, is made of particles called quasiparticles, some of which could

be made of the more exotic particles known as superheavy and heavy quasiparticles. Some of the very heavy quasiparticles could be made of bosons, the elementary particles that make up protons and neutrons.

In general, quasiparticles that cannot be made at the atomic scale should be unstable. But, within new matter theory, quasiparticles are made without any significant loss of energy. The existence of a new force might explain why some quasiparticles are unstable in some systems. In contrast, the quasiparticles that behave like new matter are so stable that, in most cases, no loss of energy takes place. So, researchers believe, it's possible that the quasiparticles that have the strong force at the atomic scale can be very stable in the microscale world.

Other competing theories of matter are:

The strong interaction, which is the main force that holds together most elementary particles.

This theory is based on Newton's theory of gravity, according to which gravity comes from repulsive gravitational forces between massive objects. The theory predicts that many of the forces inside atoms operate according to Newton's law.

The weak interaction, which relies on quantum theories to explain some of the mysteries of matter. This theory was developed in the mid-1980s, when some scientists began to think that other forces might also exist. So they began to study how some fundamental particles might operate. At first they thought that they might be related to the weak force and that they might be unstable in such systems. But, instead, they found that if you measure the interaction between two particles, it's the particles that are unstable. This finding has led to the idea that the weak force exists and that it is the dominant force in the universe.

Gluons are massless particles that are made up of two types of charged particles that can form into all sorts of complex configurations, including crystals. For example, electrons can join with protons to form quarks, a fundamental building block of matter.

In addition to studying the properties of Gluons, there can be posited two spin states. These spin

states, Q-spin and W-spin, standing for the first "quantum" spin state and the second "wave-particle" spin state are the most common spin states and play a large role in computing devices, especially in quantum computers.

For example, quantum computers are capable of factoring large numbers. They're also expected to be vastly faster and more efficient than classical computers. This, however, requires very precise calculations. Scientists can use quantum spin states to model the properties of the Higgs boson and also discover new Higgs boson that have not been predicted by any other standard model.

This may provide new insights into the mass of the Higgs boson, and other fundamental particles like quarks and electrons.

Scientists report that the new, heavier superconducting particle will undergo extensive testing to determine its properties.

In the future, they plan to look for other new superconducting particles and to further probe the properties of new superconducting materials.

Quantum formalism states that virtual particles are not observable. However, classical physical theories also admit virtual particles, albeit with a different definition. Classical theories are not relativistic, so quantum effects would be not observable even if observable. A Quantum Gravity Experiment could be used to investigate this issue. A more general definition of 'reality' implies that not only can we observe a single quantum system with quantum properties, but a quantum system can be observed by multiple observers, or multiple universes. Quantum mechanics is, thus, a theory of the observables.

A second way to talk about reality is to distinguish between physical laws that are necessary to describe reality, and those that are only necessary to describe it in a certain way. A physical law is an observation that allows for the interpretation of a quantum system, such as the motion of a particle. These physical laws, in the context of quantum mechanics, have a causal role in explaining the behaviour of the quantum system. They do not cause it, they merely describe it.

In this sense they are causal laws. They are also sometimes called ontological laws. We often mean by "ontological" the way that an observer experiences reality.

As an analogy, let us imagine that we are able to see someone's house from the inside. We would describe that house as 'having a front door' because we see things from its front door, the same way that the house seems to 'have' a front door. However, the house itself has no physical laws: the front door is, in fact, a physical reality. The physics behind the front door are, in this sense, ontological laws. They are not necessary to the house. In a similar way, quantum mechanics cannot really tell us about the actual nature of a quantum system – it only tells us about the interpretation of the quantum system.

To see how well this distinction works, imagine, as in the previous example, that we see a quantum system on a monitor: a spinning top and a clock face. You see the spinning top as moving from left to right. The clock appears to be measuring the rotation. The universe, in this case, is your monitor, the spinning top is the spin-function, the clock is the 'clock.' As with your house, the physical laws, or observation, are necessary to describe reality, but, in this case, the measurement is a causal event in quantum mechanics.

Another way of talking about reality is to consider a quantum system as some kind of emergent phenomenon. The term 'evolution' is familiar from the idea of a gene: certain sequences of genetic information are passed along to generations. Sometimes, these genetic sequences evolve from other sequences (like genes from viruses). What I'm suggesting here is that quantum systems evolve from their initial quantum states.

One of the great insights of quantum mechanics is that we are always looking at a finite quantum system (the clock above). In the same way that we might imagine seeing a single strand of hair, or a tiny dot on a TV screen, quantum mechanics can always be thought of as a 'lens' that lets us see a certain part of the universe. At a given time, we might be looking at a completely empty universe, but over time, we will acquire information that lets us infer the evolution of the universe. For example, if we look back in time at a particular time, we will see that we were looking at a quantum system with a certain property. We then conclude that that property is necessary for describing the entire universe. If this time-extension is repeated many

times (in the same way that we can look back in time and observe the evolution of the dot in a TV screen), the information acquired in time allows us to infer the properties of the universe.

What I hope to achieve is that this lens that we have as humans makes it easier to imagine how the universe evolved. Quantum mechanics is at the core of biology, medicine, astrophysics and all sorts of physical laws. If I can see that the history of the universe was guided by a lens, I believe it is much easier to grasp what the universe was like from the beginning.

Of course, this isn't the only possible explanation for the evolution of the universe. There could be some other force that is driving evolution in a less direct way. But if we could make quantum mechanical sense of nature, it would provide a framework that allows us to look at our universe in a more human way.

Physicists explain the Heisenberg principle to be the rule that quantum particles are not connected to the physical world as particles but as waves.

Heisenberg's idea was that when an observer looks at a particle, it seems to "look" from one place, in one way, to another place, in another way.

Although this interpretation may seem to conflict with a more fundamental idea of how reality functions, physicists have shown it can still hold true.

If all energy is being described by the wave aspect of a wave-like phenomenon, then it should all be contained in the same space at the same time.

This would be a physical impossibility, since space and time are two separate and contradictory aspects of reality.

It is why Heisenberg's "uncertainty principle" has been used to create a mathematical structure around quantum entanglement, which allows one particle to affect another at a distance, or "photonically."

The wave-like nature of quantum entanglement allows the particles to have simultaneous states.

For example, suppose the electron is spinning up in a particle accelerator and another electron, spinning in the opposite direction, is observed.

Even though the observer's "eye" sees the electron in two places at once, the particle is being observed as a wave, or multiple particles that appear to be behaving as a single object.

It's the wave aspect of how we look at quantum events that creates the illusion that this is a single thing that is behaving as a single entity.

But is there a limit to the number of particles that can be entangled, and if so, how far can they entangle?

Researchers have known since Heisenberg's famous 1927 paper that there are not many possible "entangled" pairs of particles.

However, the number is not known precisely. Some thought the limit was around five entangled pairs, while others believed it might be in the hundreds.

A recent study found an actual limit of only eight. A team of scientists looked at three separate experiments where quantum information was used to send messages, and found that the communication can go a lot further than expected.

We find that if you go beyond eight entangled pairs, the entanglement is much smaller.

The Double Slit Experiment intimates that the measuring process causes a change in the structure of particles. Does observation cause wave function collapse? At first the virtual particle and then the actual particle; in that, the very act of observation changes the actuality of that which is being observed. It might be said, then, that virtual particles are a consequence of quantum field theory. When, particle physics speculates that it is the “uncertainty principle” which causes vacuum fluctuations of which virtual particles are a consequence. But what is the

uncertainty principle? It is the principle that the uncertainty of the measurement is greater than the uncertainty of the system which is being measured. A perfect theory does not have an uncertainty principle. A good one, however, has it. When a good theory is proposed, it is, in this sense, the best explanation of all phenomena. To say that a theory is a good theory is an admission that it may have errors. As an example of this, consider the theory of special relativity. When formulated in the time of relativity, it said the following: A system of two parallel bars representing the state of one of our clocks can be represented by a coordinate pair (x 1 , y 1) and (x 2 , y 2) , the positions of which are uncertain. The state of the system can be computed from its position in space and its speed. It will be seen that the state of the system, the position of the system, and the speed of light are all uncertain. It may be said that the state of the system is determined by the speed of light only; that is, it may be computed by the laws of the present theory. But the uncertainty of the system is greater than the uncertainty of the state. This means that a change in the speed of light will change the state of the system by more than the speed of light. This statement may be correct, and it is so for certain systems of small values of the speed of light. But it is not correct for the world of relativity, where, as in this case, it is assumed that the state of the system is precisely determined by the speed of light. In other words, there is the additional condition that the absolute speed of light is approximately constant in any universe that exists. Now what may be the meaning of the statement that the uncertainty of the measurement is greater than the uncertainty of the system? It means that it is difficult to give a satisfactory mathematical solution to the equations of the present theory. It can be said that the equations are not to be solved but are just to be formulated; but this formulation is unsatisfactory. So it is in this sense that the uncertainty principle is an important principle in the philosophy of science. It is not an additional principle to the theory but an additional element in the formulation of the theory. For if it does not occur as an additional principle in the formulation, the formulation cannot be called good, just as no addition of the "two is greater than one" principle can make a theory a good one.

A physical vacuum with an extremely low density of matter will only allow the formation of a very light object — a fleck of dust — which you could see in the X-rays of our own galaxy by observing it on a large space telescope. Any larger, and the gravitational lens effect becomes more powerful.

So what does all this mean for super-dense objects like neutron stars and black holes?

As a consequence of the large gravity, they have high-density and low mass. Their gravitational fields produce a very strong magnetic field in their vicinity, and thus, we're dealing with very strong magnetic fields, too. If we have a neutron star sitting right next to us, and we're pointing a very powerful X-ray telescope at it, this neutron star will be strongly heated, in a matter of seconds. The problem is that it's not clear where a gravitational lens could produce these magnetic fields in the first place.

The problem of the quantum vacuum instability comes from many areas of physics and is the "unexplained mystery" of the entire universe. In the 1980s, researchers observed strange quantum behaviour that seemed to be a sign of instability. This is known as supersymmetry and there were two ways to measure it. The first was to make superconducting magnets and get an exact measurement of the current within them. The second is to create a tiny electron–positron system and measure how the system changes as a function of time and how the superconducting magnet changes over time. The time-varying magnetic field caused by the electron–positron changes the momentum of the electrons within the system and is therefore an excellent indicator of the stability of the quantum vacuum state. However, in the 1980s, it was discovered that the measured fluctuations of the electron–positron system were not the result of a time-varying magnetic field but rather it was a direct consequence of the quantum vacuum instability.

Although this is not a new problem, some have called it the "quantum vacuum instability" problem because there is no known solution to it. Quantum chaos was solved in the 1930s, leading many to believe that instability could never occur within a quantum system. However, the quantum vacuum instability can still be understood using Einstein's concept of the cosmological constant, which states that the expansion of the universe is always the same. In other words, the universe expands in a linear fashion rather than in a exponentially increasing way.

In the 1990s, a team of physicists used a variation of Einstein's cosmological constant to demonstrate that the quantum vacuum instability can result from a continuous fluctuation in the quantum field. The oscillation between states can only be described by what is called a Bell

inequality: when no particle can enter the state, there will be no change in the value of the inequality. However, with a particle, it can be possible to change the value of the Bell inequality while the particle is there, and then use it as an indicator of the quantum vacuum instability. To confirm this idea, the team used a weakly interacting massive particle that does not interact with other particles, but which can interact with other matter. This makes the measurement for the quantum vacuum instability very straightforward and very accurate.

To find the value of the quantum vacuum instability, the research team first calculated the number of measurements needed to find the equilibrium state and found it to be just one. But when they added all the experiments they could think of, the amount of data increased exponentially. These results are published in the journal Physical Review Letters.

The team also calculated the frequency of fluctuations and found that it changes by some factor of two every second. Two red circles represent an equilibrium state at different time points and their amplitude is shown by a blue line. At each time point, the blue line is at an amplitude that is larger than the red line, indicating that the quantum vacuum instability fluctuates.

While these new measurements show that fluctuations result from the quantum vacuum instability, researchers are not sure if they can understand these fluctuations or measure the quantum vacuum instability that way. They are interested in how the fluctuations fit into the bigger picture of how the universe evolves. To do that, the researchers will first analyze the measurements of the quantum vacuum instability and compare them to Einstein's cosmological constant. As they see the fluctuations closely match the fluctuations predicted by the cosmological constant, the fluctuation is most likely not a random fluctuation but rather an example of a quantum vacuum instability.

What happens inside a black hole? The gravity inside it is much stronger than anything on Earth. So it pulls you in without your having to pull anything with it. Gravity is stronger than a mountain-sized asteroid in a very small region. And they can squeeze very, very tightly, if you pull a black hole down on a piece of material. It just won't move. It may make some small vibrational sounds like some of the things you'd hear in a black hole when you're trapped inside. But it's not like an earthquake. It's like a very small tsunami, just a vibration, and it doesn't

actually move.

The problem is we don't really understand the quantum mechanics of black holes. We know very little about their quantum mechanical mechanics. So no one's ever seen a black hole that's not squeezed, and it's actually very hard to make a device that fits into a black hole. We have to find places where they don't act on our world in the same way. There's one place that the black hole behaves completely differently from what you expect. It's actually the first place we've found it, and it's called the event horizon.

The event horizon is where time stops. It's just a singularity where you can't get back.

If the universe is not infinite because we cannot observe to infinity what does this again reiterate about the effect of observation? Can we tell there is something beyond the observer? This question is especially challenging for those of us who are still in a "mere" physical universe. At the heart of the universe is light. Light and its properties are clearly observable. As the Universe expands and expands we are able to make better observations of light's properties and properties of matter and energy. These additional observations can lead to even more accurate interpretations of what happens in the universe. In other words, in the case of general relativity and the laws of thermodynamics (i.e., the laws of physics) we are using observations of our universe to infer the laws of thermodynamics that are holding the universe together. In this way, we can infer with greater certainty, as we are better able to observe, that the universe is finite in size. Further, when the universe did explode in a supernova billions of years ago, this explosion would have caused it to expand. And as light travels from distant galaxies towards the Earth it is slowed down and stretched out. This stretching is what is known as redshift. Redshift refers to the amount that light is distorted and stretched as it travels through space. The light we observe from our galaxy is moving away from us faster and faster. At the speed of light, this effect should not be an issue. As we travel farther from the center of our Galaxy, the light will actually get closer to us than we are at the center. As this expansion of the universe continues we may see the same photons as we do right now, but the universe is becoming more distorted. The redshift of this light tells us something about the size of the universe. As we look out into the universe we see the universe as if it was expanding at the speed of light (i.e., the speed of light is infinite) and the size of the universe can be measured on a scale of millions of light years and even

billions of light years. Even with these estimates, we can see that the size of the universe is expanding at an accelerating rate. In the future, the expansion of the universe should stop and slow down dramatically. This is called the Big Crunch. What happens after the Big Crunch? Some people believe that our universe will simply collapse. At some point the universe will just stop expanding and stop stretching and we will return to where we started. This idea of the Big Crunch was first proposed by the famous astrophysicist Stephen Hawking. He suggested that the universe would have to stop expanding and return to its original form because if the universe were not able to expand at all then it would shrink back to its original size. While this sounds reasonable to us, for those that live in the dark ages of our universe it's actually quite frightening. I have come to realize that when looking at the universe that the Big Crunch is very real, and it will one day come to a head. The Big Crunch would not be a good thing for us on Earth. The universe will expand by an unimaginable amount and there is nothing that we can do to stop it. Once the Big Crunch comes it may take billions of years to end, but eventually the universe will collapse back down to the size that it was prior to the Big Crunch. This is one reason why the expansion of the Universe has to accelerate. Once we stop the universe from expanding then it will grow back to its original form. While this is happening there will be some form of a Big Bang, as the Universe has its own gravity that creates a bubble of space and time around the Big Bang. When the bubble of space and time is large enough then the expansion rate of the universe will slow down. Eventually this bubble will reach the point where it cannot grow anymore and will return to the size that it was prior to the Big Bang.

How can something that seems so sedentary be accelerating? Matter behaves as waves at very high velocities. No matter travels faster than light. So a beam of sound creates a vortex that moves along the surface of the particle, the faster the particle's speed the faster the vortex. In fact the faster you go, the faster the energy in a sound waves increases.

I'm going to say it. These sound waves are so incredibly fast and strong that they are tearing apart the walls of our universe. The speed of sound at absolute zero is 186,282 miles per second. At the speed of light it's 186,282,000 miles per second.

There is a time delay before the speed of sound decreases enough to make light waves, just like there is a time delay before the speed of light increases enough to make neutrinos. But sound

waves travel with incredible velocities. This creates a space-time distortion to create black holes and quantum entanglement.

In the process of moving, we don't observe anything else. We can move only because of the speed of sound.

Sound waves, like light, are a form of energy. In physics, energy is always measured in mass-energy which is the ratio of a particle's mass and its energy.

Sound waves carry energy and mass. When they travel across an interstellar medium they break apart by breaking up the space-time of the medium, creating a vortex.

The sound waves carry so much energy that they rip apart the walls of the universe. They tear apart the fabric of space-time, creating ripples, which in turn make our galaxy move.

They are traveling so fast that they are able to travel thousands of light-years before they break up, and even more if you add in the time delay.

These sound waves are so powerful that light cannot escape. It can only move sideways.

Sound waves break apart the space-time of space at around 186,282,000 miles per second. We measure this as 186 million miles per second. In a way it's hard to believe, but in reality, space-time is actually made of particles, waves and gravitons.

The particles, waves and gravitons move and interact with each other over and over and over again, creating different configurations in space-time.

Sound waves travel so fast that they create ripples, but these are made up of smaller ripples.

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The oscillation in the cosmic microwave background is a form of radiation that manifests as a

mysterious cosmic web of energy. This energy web is so pervasive that it pervades all of the universe.

Researchers have been exploring a number of different explanations for the origin of the cosmic microwave background, and in doing so, have uncovered a number of fundamental constants.

The most commonly accepted hypothesis is that the universe itself is, at least in part, a massive black hole, that in turn has been inflating and contracting from a big bang that just occurred. These infalling stars and objects are the seeds of the universe, and when the universe gets big enough, these seeds have expanded out of the center of the universe, forming what we call the observable universe.

In fact, it's also commonly believed that the universe has a certain geometry that allows it to be described as a sphere. This explains why most cosmologists believe in the Big Bang, and it also explains why we don't see the effects of inflation — in which matter gets blown outward from the singularity, and then re-collapses to form the first stars and galaxies — on today's visible universe.

If the universe were spherical, its radius would be smaller than its diameter, making the entire thing appear much smaller than it actually is. The universe has a certain geometry — the most famous example of which is the metric tensor — that makes it appear larger than it actually is.

The universe is either accelerating or slowing down. The concept of Dark Energy attempts to mitigate for deceleration when the reverse may be true. So, is the universe either accelerating or slowing down?

We cannot see it, but the universe is expanding. The size of our observable universe is expanding at a rate of approximately one foot every year. The reason for this is that as our universe expands, it becomes larger and denser. This causes the temperature to increase and it warms up the universe by attracting atoms from far away to our surface. This causes the expansion of the universe.

The universe is an expanding disk of particles, which means it is getting larger and hotter. We cannot see the universe outside our universe because of the expansion, but we can observe it with optical instruments.

What is dark energy?

Gravity attracts all mass in a gravitational field to an area. At the same time, some of the matter will tend to fall off the edge of the gravitational field. Eventually, all the matter will stop falling into the gravitational field and the two will fall into each other. This causes a gravitational singularity, which is, essentially, a point at which all matter begins to collide and annihilate into nothing. In a sense, gravity makes all the matter in the universe disappear and then the universe expands.

This concept of dark energy was developed in the 1960s by the late astronomer Carl Sagan, and it is used to explain why the universe is expanding faster than expected. To understand how, let's look at the case of a very large but finite region.

The area above the point at which gravity starts to attract matter is called the cosmological horizon. What do we mean by cosmological horizon?

The cosmological horizon is a region on the surface of the universe in which objects and forces that cannot be detected in our universe can no longer be detected. If we were to see it, we would not know that it existed until some other observer looked at it and detected it. Thus, the horizon indicates the point on the surface of the universe where there is no longer detectable matter. When you are standing on the edge of a beach, and a wave rises up and hits you, you will not feel the wave hitting your body until someone else gets up from their beach chair and looks at you. The horizon of the cosmological horizon is at the edge of the universe. The cosmological horizon has a length of approximately 15 billion light years. This means that it is about 15 billion times farther away than the sun is from the earth.

In the cosmological horizon region, the mass of everything that can be observed in the universe is essentially zero, and the size of the observable universe, as measured by distance, is finite.

The point where the universe meets its end is referred to as the Big Crunch. It happens at the point where our universe comes into contact with dark energy (also called dark matter or dark energy), a form of energy which can be thought of as an insulator. If you could stand at the horizon you would not feel any force from beyond it. At the Big Crunch, the energy density and gravity at the horizon suddenly decrease to a point where it is no longer attractive and cannot attract matter. This does not mean that matter and energy are neutral. In fact, this happens at the singularity. It is the point in time when a black hole is formed in our own universe.

The incandescence of the universe is the product of the force called dark energy, and dark energy is the result of the expansion of the universe.

The Hubble image shows the great density of galaxies that are still at an earlier stage of expansion than the light we can see today.

This is not surprising because it is possible to create a lens that can focus a laser beam from the surface of a globe, and then focus that laser beam to a single point. A laser gun would be needed to fire the laser beam that would focus light from an early stage of expansion onto the telescope in Hubble's field of view.

Astronomers have used computers to study infrared radiation that fills the universe. They discovered that the universe was expanding faster than anyone thought it would be, and at a rate of some 14 billion miles (23.8 billion km) per second, not one or two billion miles (2.4 billion km) per second as previously thought. The problem was that this faster rate of expansion led to a change in the shape of the universe, or an increase in the relative size of galaxies.

Now, a new analysis of the Hubble Space Telescope data shows that the universe is actually expanding by a speed of about 12 billion miles (19 billion km) per second, a figure that would be almost 10,000 times faster than previously thought.

The evidence of a faster-than-expected expansion of the universe is in the Hubble image of the early universe.

In the early years of the 20th century, astronomers thought that the universe was flat and that it was shrinking as it aged. The problem with this idea was that it didn't make sense that a flat universe would shrink more than a round universe would grow. However, since the 1970s scientists have found that the universe is expanding at an unprecedented rate. If the universe is expanding in the way the current picture of an expanding universe predicts, then the universe must be a finite place.

In order to determine this, we need to know how fast the universe is growing.

At the inception of the 21st century we discovered that the Hubble image was not the correct size. It was too small.

For a universe that is expanding, in six hundred thousand years it will be less than 100 billion light years wide. At that size, a galaxy would be the same distance from Earth as to be visible to the naked eye. That is not a distance you would expect to see as a point. By then it would be almost invisible.

Another possibility that the universe is expanding so quickly is because the matter being pulled into space is being distributed more evenly. If the matter is being pulled toward a single point of expansion, it doesn't take so long to fall out of that point into the rest of the universe.

The universe is so large that it could only move by gravity alone. The other theory that has been postulated is that it is expanding because the universe has been expanding so quickly that it is expanding faster than light.

It’s fearful that the death of a star can form a supernova. We have used the supernovas that have happened as a way to explain why the cosmic microwave background signal is so small. The theory is that it was made during the process of a star colliding with another star. If stars were dying from their own excess of energy the energy would be spread out evenly in the entire star. But, supernovas happen when a star runs out of fuel (it is no longer emitting enough radiation to consume its own mass) and its core becomes so hot that a lot of the star's mass is pulled into its core. This results in the sudden eruption of a supernova.

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Zero-point-infinity elucidates that relativistic motion is constant when space and time are treated as infinite. It seems so obvious that the laws of physics would have to be changed if the universe were infinite, but actually there are arguments which disprove that claim.

The fundamental law of mechanics states that for any motion of a system, the total movement will be conserved, meaning the total movement will remain the same no matter where in the universe you are looking at it, no matter what your position in space and time.

This is called Newton's Second Law.

If you have never heard of it, you may not have heard of it because Newton's law is not one that is directly relevant to physics. It has not been directly tested. In order to test it, we would have to experimentally remove a system and observe what happens to it after you remove it from your universe.

Even if it were directly applicable, the question still remains: how can the universe retain this constant motion in space and time? To test this, we have to find a situation where a constant motion state is possible. A situation where it would be easy to measure what the motion is.

It is possible for one to say that for the universe to have a constant motion state, the laws of physics will have to be violated.

In theory, if we choose the universe as a static point, then it becomes possible to measure exactly how much time has passed or how much motion has occurred.

In reality, this is more problematic than you think. It is possible that the laws of physics would be violated, but even if it is not possible to actually see what is happening in our universe, it is certainly possible to observe the universe as a static point and observe the speed of light or something else as a constant. In other words, even if the universe has a constant speed of light, it

is not easy to actually show this.

In terms of this argument, you might be saying, "That's impossible because light will eventually make an infinite loop and we can't possibly observe it at such an infinite time interval."

That's true.

But suppose that light moves at a constant rate and that in the infinite future, some light reaches the future observer, and the observer sees the light appear to speed up. Even though we may not have seen it, it still appears to have slowed down (at least in the observer's eyes). This means that if we chose the universe as a static point, then we may be able to measure how much time has passed and, by doing so, we may be able to measure how much time has passed, or if we chose to have the future observer actually see the object moving, we may be able to calculate the rate at which the object moved.

So, in reality, light does appear to speed up. That doesn't contradict quantum mechanics.

However, if it is possible to measure the rate at which something moves by observing the object itself, then it's very hard to say that what we observe is the effect of light.

Of course, it is possible for one to say that the universe as a static point doesn't allow for this phenomenon, since this is inconsistent with quantum mechanics. However, this is a mistake. It is completely consistent with quantum mechanics if the universe as a static point is not allowed for the phenomenon.

So, if light is moving so fast that it makes an infinite number of observer-chosen light flashes and we are in the midst of measuring the rate at which these events happen, the universe is still moving. This means that we may get the information we desire by measuring the rates at which events happen, but it will make no sense for there to be a fixed point or for this information to be represented by the static observer.

So, the conclusion is that we cannot use these equations to prove the nonexistence of time; they

are, however, very useful in the understanding of space.

One last remark before I move on: One reason that we may be reluctant to accept this argument is that we may not fully understand the concept of causality. It may be that I have misunderstood it, but it seems as though it's always a problem for us to understand what time is.

I'd like to point out that what's important here is not the physical properties of zero-point-infinity as a mathematical structure; rather, it is the non-physical relationship that appears to exist between the universe and the structure of zero-point-infinity itself. This is the real challenge: to understand how everything in the universe, which appears to be finite, somehow came into existence, and to be able to explain it. I'm assuming for the purposes of the discussion that the universe was born from nothingness and is a pure and perfect being with a zero-point-infinity.

The theory behind motion explains the laws of electromagnetism. It explains the motions of objects all around us and also of electrons.

Magnetic fields in a vacuum can act as a source of energy. This field is different from electricity because magnetic fields have no electric charge.

This means that magnetic fields do not create an electric field. They only provide a flux of particles to act as a source of energy.

The more stable the magnetic field is, the more it is able to act as a source of energy for the magnetic field. This is why a magnet is stable. It will not fade or decay over time.

Magnetism can also be used to predict the motion of materials. This is a fundamental property for the development of all scientific instruments.

Magnetism is extremely useful and can give us amazing insight into the structure of our universe and about the origins of the universe.

The observation of gravity is important because of its impact on the ability to understand and

control the motion of stars and planets in our Solar System. The speed of a planet's orbit around its star determines the direction of the gravity of the star, which in turn dictates the direction of the planet's orbital path around the Sun. As the planet travels through space, it exerts a force on the star, which produces a pull that exerts a force on the planet. As the planet travels through the outer layers of the Sun, it experiences a greater pull and has to exert more force to stay in the same orientation as the star, which explains the "polar night" observed on our side of the Sun.

As the planet travels through the magnetic fields of our Sun, the force of the magnetic field is transmitted to the planet and the planet experiences an inward push, which produces a push on the planet. The outward force of this pull is then acted upon by the gravitational field of the Sun, which generates an outward and forward motion.

Earth has a strong magnetic field in its outer layer because it is composed of iron. An iron core and a lower density outer shell of iron create a superconducting material, which is very effective at conducting electricity. This is the reason that the ground under our feet is very magnetic. A magnetic field also extends to the outer parts of the solar system.

Because of Earth's magnetic field and the Earth's orientation in the Solar System, our solar system possesses a set of geophysical constants that remain constant, as the Earth's orbit around the Sun is not disrupted by Earth's rotation. Because of this, every day, Earth's magnetic field reverses its polarity and moves through the magnetic poles from a positive to a negative polarity. That is to say that when the Earth's magnetic field is at a positive pole and that is the north pole, then we know that is the north pole on that particular day. If we go to the south pole we know that the north pole is at that very same position in the magnetic field on that particular day. The magnetic poles are not stationary; they have a slight motion because the magnetic field itself does not change, but the way in which the magnetic field is oriented changes. This is known as "rotational drift," and it is only due to Earth's rotation around its axis of rotation.

The laws of electromagnetism as a whole are not invariant under Lorentz-invariance because they are dependent on the nature of the field. And this field is usually given as the magnetic field in a magnet. The reason for this is simple: magnetic fields are generated by rotating magnetic materials.

As a consequence of this, we can get the concept of "field lines" and the concept of a magnetic "field". For instance, in any solid, magnetic fields are generated around the equator. For a metal or magnetic material, those fields can be expressed as magnetic lines of force:

Let's give one example of these fields: a line from north to south on the surface of a sphere, for instance.

Since we are describing space-time as a complex quantity, the direction of the line will have an effect on the position and speed of the object.

The term "fancy" is used here to denote the imaginary part of the field.

Lines of force create an acceleration which can be seen as a force which pushes on an object at any direction:

There are many cases where two fields can cause the same field to push and pull on an object at the same time. The most straightforward example is a particle (such as the electron).

In such a case, the acceleration will be due to both fields at the same time.

Here, let's say that the electron is attracted to a magnetic field. If we place the electron outside a magnetic field (for example, by placing it in empty space), the field causes a repulsive force on the electron. The repulsive force causes the electron to move in a direction opposite to the direction of the magnetic field.

If we place the electron inside the magnetic field (in this case, let's say an iron-foil) then the repulsive force on the electron causes it to move in the direction of the magnetic field. And by the same principle, the magnetic field causes the electron to move in the direction opposite to the magnetic field. As a result, the electron is pushed by the field which causes an acceleration.

In a special situation where an object (a particle) is moving toward the field, this force would

cause the particle to be moved "dampers" with respect to the direction of the field, and this would cause a force on the particle in a direction that is "opposite" to the direction of the field.

The equivalence principle of contemporary physics, that states that there is a "pure energy" or "pure matter" which is neither a property of the body nor of the external world, does not hold for quantum mechanics, which explains that the state of a physical system is related to the "quantum state of its virtual particles", that is to say the state of its own virtual particles. Quantum mechanics therefore does not provide an unambiguous meaning for the idea that a substance or reality has no external, spatial or temporal aspect. Instead it raises questions about the intrinsic nature of the substance which is the object of the physical laws of physics. It cannot be said that physical law tells us anything about the ontological reality of that substance.

The second problem is that the term "the body", is used in different ways and within different philosophical traditions. For Kant it is the "individuality" of the human person; for Aristotle it is the "being of a physical substance"; for modern-day physicists it is a description of the system of particles which constitute the universe, which are themselves virtual particles. Thus the classical view of the body as an "entity" in space and time is often referred to as body-idealism, which is the view that physical substances are physical objects of the human mind.

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From within zero-point-infinity the “decoherence margin” becomes a barrier to measurement - and therefore to observation. The result is a 'barrier' and not an interference between two universes, or even an infinite barrier, as claimed by some.

So, what's to be done? For example, the idea of the "quantum firewall" that researchers suggest. Basically the idea is that the wave function, or the way things are (quantum coherence) at the moment of measurement can be measured and found to go through a barrier or 'firewall' and therefore not be decohered afterwards. So, a barrier will be set up to create a sort of "impossibility matrix" for observing a quantum state. For example, one barrier may be that all subatomic particles don't interact (i.e. they don't interact directly with the "matter world"). Another may be that all objects (like galaxies or the solar system) have zero mass. A third barrier

may be that the wave function doesn't contain information (thus a 'non-interaction matrix'). This would allow a kind of measurement of these things, but then it would also provide no information at all about what is directly observed, e.g. the quantum state of a photon. The barrier then would be to remove all non-interaction matrices. So, essentially the barrier would be to not disturb the wave function, meaning to not do a measurement or any processing on it in any way. We can say that there's some kind of 'gate' system that allows the gate to open, allowing the measurement and any processing to be done. The barrier may be closed again after the measuring process (if it's possible to do any).

But the idea of such a 'quantum firewall' seems to be not at all feasible. For example, most people find the idea of a barrier to be an extremely complex and seemingly unintuitive idea. Some people also find it difficult to believe that it could work. There are many reasons for this, which I won't go into here. But, I do want to emphasise that I'm not saying that the theory is wrong. It just doesn't seem to be applicable, i.e. a viable way of measuring anything at all at the moment. Or maybe I'm wrong and other people may be able to come up with ways to deal with these kinds of problems.

The bizarre properties exhibited by composite fermions could mean they are even more exciting, and as they were the only known matter particles, the discovery of them has been seen as a "holy grail" by some. But while other discoveries of particle weirdness would only mean physics has more to find, physicists believe that discovering the so-called 'Superman particles' – hypothetical particles with a mass between 2.3-9.5meV – will have a profound effect on our understanding of the universe.

The most exciting thing is that in quantum physics you can have two distinct behaviours of a particle, which are both identical – both the same quantum state. What we see is the same quantum state but in the situation where the electron is interacting with the quark and vice versa, the particle's behaviour is different.

This is what is done in the lab when measuring the particle and looking at how it behaves. You can only be at one place at one time with a detector and if you move at the same time then you will be measuring different things.

The quantum mechanical properties of fermions and their ability to behave as both particles and waves at the same time means that the fundamental nature of many objects can be quantized. That can enable applications ranging from quantum computers to better wireless communications. This research will allow scientists to determine the strength of these correlations so that we can build better quantum computers and better wireless networks.

Quantum mechanical superpositions—that is, combinations of two or more states—could enable quantum computers to perform calculations that aren't possible on today's systems.

Scientists can combine two quantum computers to build a quantum superposition generator, or QWQG (quantum wave polariton generator). The QWQG—which is based on a single electron trapped in a diamond in a magnetic field—could simultaneously generate a quantum state containing two polarization states. In this state, an electron could be in either a superposition of two states. The combination of a quantum computer with a quantum superposition generator, then, would enable them to perform both superposition and computation at the same time. This advance could lead to the development of quantum computers that could operate on decoherence, the mysterious process by which information is transferred during quantum computers that can't be detected by traditional means.

The simulation of the dynamics of different particles and the interplay of the various forces acting on them, such as friction, gravity, and so on, were a part of scientific experiments, which enabled the prediction of a particle called the baryon asymmetry, a type of symmetry. In this particular case, we can say that the baryon asymmetry is a consequence of the interaction of this particle with two other particles, called quarks. In many other examples of symmetries, the particle-antiparticle asymmetry or the strong and weak nuclear force are also understood by the simulations.

The simulation of quantum entanglement is one of the most important research areas of physics. In theory, each particle at the center of a "superposition" (in which the particles are entangled and behave as if they are in separate parts of the same system) can be measured to be correlated, and in some cases be detected by a sensor and cause some change to a system's behavior.

But in practice, the detection of an entangled particle may require the measurement of many particles, making it difficult to track the particle as it moves.

A simulation approach used to generate entangled particles involves a "choreographed" process that allows the measurement of many particles simultaneously.

The computer's clock, programmed to oscillate at regular intervals, produces one complete picture of the quantum system, while other simulations of the system produce the many-particle entangled version. By combining the two sets of information, they could then generate the particles. This can then be used for the quantum information of their computer simulations, combined with quantum information stored in an on-chip quantum memory, to reconstruct the original system.

The simulation of quantum tunnelling will help to answer key questions, such as: what are the constraints on particle motion in a quantum system? How can we use those to create and control qubits? What would be the limits on quantum networks and the scale of quantum computing?

Quantum tunnels might represent a path to a scalable quantum computing network.

They could even help to create more efficient, safer, or more durable materials.

And because of the way qubits are encoded in DNA, for example, they could be useful for creating new "programmable matter" that mimics different materials and can be built using computer-controlled devices that mimic biological processes.

Experiments carried out at the Quantum Electronics Laboratory (QEL) at RIKEN in Japan that explore the quantum entanglement swapping (RES) phenomenon is a quantum phenomenon caused by the entanglement of neighboring quantum objects, in this case entanglement swapping between a superconducting magnet and a superconducting coil. Quantum computer entanglement swapping has been introduced as an alternative and faster mechanism to perform quantum information processing in the classical computer and the simulation of quantum

entanglement swapping will pave the way for the real-life realization of quantum superconducting devices.

When an atom is broken down into quasiparticles, the original particle is left behind as a ghost. That ghost has a negative charge, and can be repulsive, positive or neutral, to whatever it comes in contact with, or to other particles.

In this way, the quantum nature of matter allows atoms to store quasiparticles.

This was long believed to be an intrinsic property of atomic matter, but the discovery of Higgs bosons, first made in December 2012 by scientists at the CERN laboratory in Geneva, enabled researchers to make the case that it is a result of the mechanism of the Higgs boson itself.

The new research shows that there is indeed a quantum component to matter.

It suggests that, in the past, when the universe was very hot and very dense, the Higgs mechanism would have led to quantum fluctuations and thus created a ghostly effect.

That would explain how the ghostly, particle-like behaviour of a Higgs boson came about.

Researchers, from the UK and the US, analysed spectra of the Higgs boson and showed that the presence of a ghostly effect is much stronger than predicted by the standard model.

The finding could help to explain why these particles can interact so strongly.

This would help to explain the mysteries of dark matter, a mysterious 'dark' form of matter which, at a distance, is invisible to our normal light telescopes.

Studies show that the spectral properties of a Higgs boson are more consistent with its particle nature than previously thought.

Quasiparticles help us to understand gravity by showing how they change when a system is

subject to a change of mass and how that changes gravity.

Protons and neutrons are particles made of quarks. In order to get more quarks, the particles have to decay and gain a more complicated structure.

The protons and neutrons found in a nucleus have a positive charge. A neutron is a less charged particle. When neutrons decayed, they emitted a lot of energy. The electrons and nuclei inside the nucleus took it up with their own energy, giving off more heat. This is the first cause of nuclear fission. This process continued for billions of years, causing the production of more protons and neutrons until the universe was very hot. As this process stopped, the heavier nuclei that made up atoms, including the neutrons and protons, were able to settle into more stable forms.

All of this was done before the stars. So the stars are how the quarks came together and created all of the matter we see around us.

The “strong interaction”, which holds together most elementary particles, also plays a major role in explaining the mass of elementary particles.

This interaction is so powerful it could explain why quarks are so light and why some light particles are "heavy”. The strong interaction provides the necessary energy needed to form quarks and has an enormous contribution to the mass of those quarks, the scientists say.

This new insight comes from a detailed look at a particle called the gluino, a very lightweight particle. The gluino can be formed with different strengths of the strong interaction, depending on the types of quarks that are used to form the gluino. New work shows that the gluino can be formed when the gluino consists of two kinds of quarks: a charm quark and a weird quark, or a baryon and a meson. The charm quark provides the required strong interaction and the weird quark is needed to form the gluino with the right properties.

The “weak interaction”, which attempts to explain the mysteries of matter, has led to the idea that it is the dominant force in the universe. But the evidence supporting that idea rests on

statistical calculations, which were carried out a few decades ago and used with only very simple assumptions, such as that there is only a finite amount of energy and matter in the universe.

But with the latest breakthroughs, physicists say they can now carry out very sophisticated calculations with different assumptions, such as that there is always enough energy and matter to drive the strong interaction.

If they get the right parameters, it will give them more evidence for the presence of extra dimensions.

Quarks, the fundamental building blocks of matter, also exist in pairs. One pair is unstable. Scientists have long suspected that quarks exist in pairs. They also had long hoped that they would be found with the Large Hadron Collider, in Switzerland. The machine had a goal of creating the Higgs boson, a particle that is thought to underlie all matter, even dark matter.

By using quantum spin states to model the properties of the Higgs boson, the researchers created a simplified model of the Higgs field in which the Higgs field interacts with a much smaller range of particles. But as the researchers note, this "substratum" does not completely replace the classical part of the Higgs field, which still interacts with other particles. In this way, quantum-spintronic Higgs fields are in fact, part of the Higgs field and interact with other particles.

Any interpretation of a quantum system to be consistent with quantum theory is always subject to statistical uncertainty. This is not to say that there is no uncertainty at all. In some situations, the uncertainty is so great that there is not a precise enough description of the system to be certain it's behaving according to classical principles.

The uncertainty described above applies equally to a measurement of the system itself. A classical measurement of a quantum system like a photon will always produce a definite answer. Quantum uncertainty describes a situation in which the probability of any observation is greater than that of the classical measurement. In other words, it describes a situation in which the probability of a measurement on a quantum system is 1/(1-2p). This is a big improvement over

classical physics in that the measurement produces no information on the quantum system but there is still the uncertainty that comes with that information being produced.

Quantum mechanics allows for a complete description of the whole universe. We are constantly learning new things about it – the very structure of its molecules. We have discovered what molecules are made of, their chemical composition and structure, our relationship to them, and how they interact. The same principle that generates the most complex molecules in nature also allows us to describe them.

Heisenberg's "uncertainty principle", which has been used to create a mathematical structure around quantum entanglement, is also used for the creation of superpositions, and as a means of constructing information.

The first thing to remember is that superpositions are not something that can exist independently of a particle. In order for a particle to possess superposition, it must be able to occupy many places at the same time. Thus, if you were to take a cloud of particles and throw them one at a time in a chamber, they all would have to be located in exactly the same place. In order for the cloud to possess superposition, it would have to simultaneously have a state of multiple locations simultaneously.

Once again, this means that particles must be able to occupy locations while maintaining a set of values, which is a property that cannot occur alone. An example of a state that cannot be attained by a superposition is if a particle is located at one end of a room and has a value of 1. When we observe that value, the particle is still located at the other end of the room.

If you were to take another particle and replace it with a cloud of particles, the new cloud would then possess superposition. In this case, the value would only be determined by the location of the two particles in the cloud, which could only occur if two particles simultaneously occupy the same location.

However, a particle is not required to occupy multiple locations in order for it to have a property of being a superposition. If you take another particle and replace it with a cloud of particles, you

will observe the same state as the one before, but now you have a state that occurs only when a particle is located at one end of a room and has a value of 1.

The last important property that distinguishes a particle from a state of multiple locations is whether it exhibits a certain property called wave function collapse. Remember that the state of a particle is determined by a value that is determined by the location of a particular particle. It therefore follows that if you are able to manipulate the position of a single particle, then the state of that particle would be completely determined by that location.

So then, what do we call the process of replacing particles with clouds of particles? It's called the "superposition of particle states" because in order for the state of the particle to be dependent on the state of a single particle, that single particle must be in a state that can be obtained by replacing the particle with a cloud of particles. But because this is dependent on the location of a single particle, it also implies that we are making an assumption that this property is the same in particles that are located at different locations.

This is because the state of a cloud is determined by the superposition of the state of all of the particles in the cloud that are located at different locations. It is simply a mathematical coincidence that the same property is applied at different locations in the cloud, even though there are multiple locations for the particle in question.

In fact, this phenomenon is fundamental to the entire theory of quantum mechanics because particles are supposed to be completely determined by their states at specific locations. We assume that, at any one location, the state of any particle is completely determined by its state in a previous location. But in reality, we know that every individual particle has a unique history of its entire life, and that it is impossible to predict which state it will have at a given location in the future.

The reason for this is the particle's non-locality. If a particle were purely dependent on its state, it would be equally "dependent" on all possible locations. However, as described above, it is not possible to describe what the future state of any particle is, except for those at its current location. Therefore, an individual particle can only be "susceptible" to its environment, but not

"determined" by that environment.

Strange quantum behaviour known as supersymmetry describes the "spooky action at a distance". It means there are other universes that exist and interact with ours. But these other universes may be identical to ours, yet have different physical laws, and may also be able to interfere with our own.

The theory explains the "mirror image" behaviour of anti-gravitons in the early universe. In their original state, anti-gravitons had mass and were also known as gluons, as they are attracted to positive electric charges. But if an anti-graviton was accelerated by a strong gravitational field, it would become heavier.

The “quantum vacuum instability” problem has no known solution because the fundamental equations of quantum mechanics do not describe the system in a non-trivial way. However, since this problem is inextricably linked to other problems, it is possible to arrive at an alternative approach that exploits the quantum mechanical loophole to explore the state of the quantum vacuum as a black hole. Such a theory is characterized by two quantum effects which, we argue, have profound influence on the evolution of the state of the system. In particular, one effect allows the black hole to be born and evolve in a local, non-local fashion. The second effect allows it to be born in a local and in a globally entangled fashion. While the first effect requires a certain degree of entanglement, the second effect requires global connectivity.

The fundamental equations of quantum mechanics define their state as the union of the states of the particles (a qubit), and the corresponding forces (a quantum mechanical operator) are expressed as an operator.

Quantum vacuum instability can be understood using Einstein’s concept of the cosmological constant as follows: the gravitational energy in our galaxy is about zero. This doesn't mean that gravity has no effect on the universe. It just means that the energy source of the universe is so small that any change to that energy source is a mere fluctuation in the background radiation. Thus, when we observe a light pulse passing through a particular region of space, we don't perceive the gravitational force, but only the background radiation that is caused by the same

vacuum fluctuations that produced the photon. By looking at the total energy of the vacuum space as the sum of the gravitational and radiation energy of the entire universe, we discover that it is very likely that any such photon has never entered this universe, as it is not a photon of any kind, but only the ripple of some other, exotic, vacuum fluctuations that has come and gone through the universe. As the gravitational collapse process continues, the probability of any of these fluctuations spontaneously merging together with each other, is vanishingly small, and can only be seen through the data collected by supercomputers. In other words, the quantum vacuum is like an immense quantum particle accelerator which generates energy particles in a controlled fashion and has no effect on the universe at all.

Continuous fluctuation in the quantum field leads to quantum vacuum instability because of nonuniform quantum field correlations. The result is a vacuum which acts as a source of negative quantum effects on the system. The instability causes a fluctuation in the time scale.

As a result of this instability, the quantum field can never be stable. The amplitude of the fluctuations can be calculated and, with a proper interpretation, it predicts the direction of a specific quantum effect, which is known as the Hawking radiation. In this way, the calculation shows that the quantum field can either collapse in one direction or expand in another direction.

So far, quantum fluctuations have been studied only with the interference of pairs of particles. However, this would result in a quantum singularity if the pairs are so close as to form a quantum superposition. Therefore, the new calculation can be used as a tool to calculate the stability of the quantum field as a whole.

The new calculation shows that even a quantum vacuum that behaves in the conventional way would behave in a rather odd way.

The “event horizon” is a singularity where time stops.

The point where the entire universe breaks down in a singularity that breaks out from time is called the "event horizon" and, in order to know why we must know what causes the singularity in the first place.

The singularity is a region of space-time where nothing can exist at all. The mathematical relationship is that the area of the event horizon is proportional to the distance from that point to the event horizon.

So to reach the event horizon in the Big Bang, you had to know where the Big Bang happened and where it was going to be in the future. That's called a "timeline."

So back in the 1960s, when physicist Werner Heisenberg came up with the Heisenberg Uncertainty Principle, he proposed that the time it takes to reach the event horizon determines how many dimensions a universe can have. But since the Big Bang theory is based on expanding universes, the Heisenberg Uncertainty Principle is the same for expanding and contracting universes.

Redshift, where light travelling from distant galaxies to Earth is stretched out, which reduces the rate at which it bends light. But when astronomers look at other regions of the sky with a larger, more powerful telescope, their data reveal a different pattern.

Astronomers have discovered that the amount of reddening predicted by the standard model is more than four times larger in the direction of the constellation Hydra (the H Hydrae constellation), but less than one and a half times larger in the direction of M27, which is in the constellation of Fornax.

The results of this study are not only interesting from a scientific point of view. The redshift has significant consequences for astronomers' understanding of the distribution of galaxies in the universe. While galaxies can't be stretched out with redshift, the theory predicts that galaxies in the universe are distributed in regions of slightly denser matter than the one where the earth and the sun are located. This means that these galaxies are probably located at either the very center of the universe, or in regions of extremely low density. The reason for the latter is believed to be the existence of dark matter, which constitutes one of the fundamental forces of nature.

The universe has a certain geometry that allows it to be understood as a sphere. One could easily

make the assumption that the universe has an infinitely dense central torus at the center of which we live, surrounded by an infinitely thin boundary sphere made of infinitely dense matter.

This is a common assumption. If you are not familiar with the "standard model" of particle physics, the standard model is a theoretical framework that describes all known particles in general relativity and describes in detail the interactions that occur between them. So, if you wanted to be technical, it would be considered a "standard model of the world." We know that in the standard model, the universe as a whole has a large density and extremely high average energy density, which accounts for its structure and shape.

This also suggests that one could reasonably assume that all energy and matter is contained within the torus, and that there is nothing outside the torus. This would be a reasonable assumption if the universe had the configuration seen around us, that is a flat and empty spacetime. (This is the assumption we make when we ask "Does the universe have a spatial or temporal center?")

The gravitational singularity, a point at which all matter begins to collide and annihilate into nothing, causes the fabric of the universe to collapse on itself. This is known as a singularity.

This is just the beginning of the theory, according to the scientists. They believe that the singularity is not simply the beginning of an end, but a new beginning – the singularity is both the beginning and the end.

The reason that the universe is the way it is is that its beginning is not in our minds, but a kind of singularity - a point of no return.

It's a "cosmic wake up call".

The cosmological horizon, which indicates the point on the surface of the universe where there is no longer detectable matter, does not exist. It is not even the boundary of the universe; it is a cosmic illusion — an illusion created to mislead our senses, to prevent us from seeing the truth.

The universe is in fact more massive than we previously believed. With a few exceptions, there is almost nothing that cannot be explained by the expansion of space, or by something called quantum gravity.

The universe was born from nothingness and is a pure and perfect being with a zero-point-infinity. There are no time-contractions, it is pure and endless.

The so-called ‘Superman particles’ will have a profound effect on our understanding of the universe because of their strong, unique force to which all other particles are attracted. This will make them much more sensitive to even the slightest changes in the environment. By studying them, scientists can be much more precise in the models of the laws of nature that surround us.

The Large Hadron Collider (LHC) at CERN is one of the most powerful experiments in the world that is searching for the first evidence for the existence of supersymmetry. It is being constantly upgraded to the LHC's highest energy with the objective of finding out more about the mysterious phenomenon that only interacts with its mirror image, known as the antiparticle.

The LHC has already discovered the new particles and now puts them into contact for the first time in a collision. This causes them to interact in different ways. A collision with a proton is like shooting a bullet through a wall.

We will be able to see different forces at work than what we have seen up to now.

A particle’s behaviour, where the electron is interacting with the quark, is different when the quarks are not interacting in some way, such as being entangled in an electronic interaction.

Using this measurement method, researchers have found that a particle's behaviour also depends on the energy it acquires from decoupling. The results have been reported in the journal Physical Review Letters.

If it acquires energy in two different ways, it has two different properties, and it's a completely new particle. We think that this could tell us what kinds of different interactions exist.

This is the first time that such a thing has been confirmed experimentally, but the real question is whether the behaviour shown in the research papers is truly what we see.

The results of the experiments are not just from one or two individual particles but are also observed by a group of particles as a whole. In this way, researchers have managed to show that the electrons acquire energy from both decoupling and entanglement.

Both of these things are phenomena that we expected to find. For many years, it was thought that only one of these two interactions is necessary, so that's probably why we have not seen both of these phenomena.

The experiments were designed to make sure that the model fits the data. So they showed that the model works well.

Quantum mechanical superpositions of state are often discussed as potentially a useful way to describe quantum mechanical systems. In fact, this is exactly what's happening: the quantum fluctuations can be "quantised" into the classical "frozen" states. Here's the deal:

One way to represent superpositions of states is by assigning one of the possible values to each bit of a bit. A quantum bit consists of a quantum state and one bit of "information" (a Boolean term). But in our first example, we have four bits of "information" and one "state". To assign a value to one of the bits in our bit, we need to convert the corresponding state into a one-bit number. It's simple to think about, so let's ignore that aspect of quantum mechanics for the moment.

We need to assign one of the bits to the state 0 and the other to the state 1. This seems quite obvious, except that we want the values to be arbitrary and there's no general scheme for this.

What we might do instead, assuming we have a useful way of picking from our superposition, is to use a bit that is already in one of the possible states as a "reference bit" and to make any attempt to assign a "value" to that bit that would be incorrect for that particular state. This is

where we get quantum cryptography: you take the "reference" bit and instead of assigning it a value, you use an "error-correcting code" to make the reference bit act like the "correct" bit.

Two polarisation states, contained within a quantum state, are known to possess their own physical reality. But the question then arises about how the states are associated with each other and connected to a superposition of states, rather than if they are connected.

An experimental approach has been used for probing the superposition state of the spin states of individual atoms. Using a combination of theoretical simulations and direct measurements of the spin spin states, the team found that the presence of polarised particles, that is a spin state in which two of the light poles share a common negative value, does not alter the fundamental properties of the states. The scientists found that the spin states of different polarisation states do not interfere with one another in any way.

The results, published in Physical Review Letters, also revealed that any polarization state is associated with its own superposition state. The team's findings suggest that all such quantum states exist in isolation from each other and may lead to the possibility of quantum information processing and storage.

An electron in a superposition of two quantum states: 1=1 and 0=0 , is in a superposition of 2 states:

1=1 and 0=1

An electron in a superposition of two 1-valued states: 1=0 and 0=1

An electron in a superposition of two 0-valued states: 0=1 and 1=1

What does this mean? What causes it? First, it means that the quantum measurement of an electron always gives the same answer, regardless of what is going on at the quantum level. Second, it means that even if the electron is "knocked out" of its original state by another quantum measurement, that measurement always results in a new state.

If you were to "read" the electron's quantum state through a wire made of entangled photons and then "write" the wire, it would not change the state of the wire because entangled photons are "quantum entangled." In other words, the wire itself is just an entangled object of the same type as the wire. To get the exact quantum state, one should measure it a couple of different ways, and the results should cancel out: the wire would be in the same position in a classical measurement as it would be in the superposition of entangled states.

In other words, if you measure an electron once to see what it's going to do, and then you measure it once more, this time to see what it'll do when you repeat the measurement, the result is the same. If you repeat the measurement with a different system that's also entangled, the results are completely different, because you are measuring a different quantum state.

Let's say you have two quantum measurement units: a 1-quantum measurement unit (QMU) and a 2-quantum measurement unit (QMU2). In general, quantum measurement units are in some ways analogous to classical measurement units because they give the same result whether you measure the object in a classical way or a quantum way. Quantum measurement units are simply 1-QMs (one quantum unit) or 2-QMs (two quantum units). In the above example, measuring a 1-QMU to see what it's going to do, and then measuring it once more to see what it's going to do, the results are the same. What happened is that you used two systems with the same properties, but at a distance that the systems could never get to.

But here's what's important: you are measuring the quantum state of two different quantum systems. And if you were to measure the first QMU to see what it was going to do, you would be measuring the 2-QMU as well. This means you wouldn't only be measuring the 2-QMU—you would also be measuring the first QMU2. So measuring the 2-QMU2 does not cancel out the 1-QMU2 measurement.

A quick example of a classical measurement of the 1-QMU2 will make this clearer. Let's say you have a measurement system that measures the length of a beam of light. That's where the 1-QMU comes in. The measurement system looks at the light and it determines what the speed of light is. By measuring the light's position, it's determined whether it's a straight line or a curved

line. If it's a curved line, then you think that the speed of light is a particular number. For instance, the speed of light is c. And if you measure this measurement with a classical system, the answer would be c.

Now imagine you have a second measurement system that looks at the position of the beam and determines whether or not it's a straight line or a curved line. And this measurement system looks at the light and it decides whether or not you're measuring the speed of light in the same way. And if you're measuring the light as a function of position, and that's the answer you get, then the speed of light should depend on how far away the observer is. So the classical method tells you whether or not you're measuring the speed of light, the quantum measurement method tells you whether or not you're measuring the 1-QMU. In fact, this is exactly what you do with a classical measurement system. It's like having the same measurements that you would if you had a classical measurement system.

Now imagine having a second measurement system that looks at the position of the beam and determines whether or not it's a straight line or a curved line. And this measurement system looks at the light and it decides whether or not you're measuring the speed of light in the same way. And if you're measuring the light as a function of position, and that's the answer you get, then the speed of light should depend on how far away the observer is.

Superposition is important for observing quantum states because the particles that constitute a state will behave differently when placed at two different locations in spacetime. It's only after it has been determined that some particles are present at two locations that they can, using special mathematical techniques, be identified and connected together. The idea is that by arranging the particles in the correct way, you can use them to produce a signal, such as a quantum bit of information.

There are at least two ways to get entangled particles, but physicists can only use one of the two options at a time. They're very good at working out which method would give them the best outcome, but it's a guessing game. If the first approach fails, all bets are off. For instance, if the first method is used and two entangled particles are first placed far apart, their signals will be strong, but since they are both very far apart, it is possible to create a strong interaction between

them – which could, theoretically, give the illusion of a measurement.

Decoherence, or, the mysterious process by which information is transferred, is an essential ingredient of life, so much so that there are known to be many parallel universes in existence. Because of the multiverse, the laws of physics are often in flux, in both the same universe and in others. While there is no evidence that any of the laws of physics are wrong or have been changed, there is evidence that the universe evolves, often over geologic time.

The type of symmetry known as the “baryon asymmetry”, a consequence of the interaction between quarks, was the missing element in both the strong and weak nuclear interactions. Quarks are believed to come in four fundamental flavours: baryons, mesons, fermions and bosons.

These flavours are thought to form particles through a process called "flipping" which involves the energy difference of a pair of particles interacting.

Researchers have been looking for this interaction in a specific quantum of matter.

The experiment, carried out at the Swiss Federal Institute of Technology (ETH) Zurich, consisted of a beam of electrons travelling to a target in a laser detector.

This was then monitored with three particle detectors: an atomic one, three muon detectors and an X-ray device.

Boson pairs, of baryons and mesons, were split into two beams, and then passed to a high-energy muon laser.

This shot into a target containing both mesons and the heavier baryon or baryon meson, to generate a tiny energy difference.

The researchers used three photon counters to detect the particles that had been created in the interaction, and in the process, create a measurement of the energy difference.

This gave a measurement of the parity of the particles in the interaction, which then led to an observation of a change in the parity of the two photons at the same time.

The study, published in Nature Physics, showed that the interaction produced a "quantum flip" in the parity of the particles that is the missing ingredient in the nuclear interactions.

The study shows that the nuclear interactions are the correct interpretation for the missing parity in the weak nuclear interaction.

Although the nuclear forces are very different, it is also the case that the nuclear forces interact with other nucleons, so it is not only a question of missing parity for the weak nuclear interaction.

In fact, the parity reversal is one of the two most important features of the weak nuclear interaction, because it is the only way to have a quark-gluon plasma, and thus this is an attractive target for the future search of new physics.

The result gives a powerful test of the validity of the weak nuclear interaction, so there is no going back now, no time to amend this work.

Simulations help us to understand both the strong and weak nuclear forces by providing a very general physical framework. We use such simulations to discover the force strength that the Higgs particle provides for any given combination of the standard model particles.

I don't see how they could be wrong about it? I never know what to believe in science, and I know it's all just opinion based on a lot of anecdotal evidence. Also, it is always possible that the results the theorists produced are an artifact due to some mathematical trick. But if there are a million or so people trying to look for signals in a mountain of noise and confabulation, there must be at least one or two that are right. I just want to stress that that's why I believe in science, not because it is perfect and can tell us everything. I want to believe in science because it's the only science I have ever seen that can be right one time with good evidence, and wrong the

next.

The simulation of quantum entanglement is so important because quantum mechanics allows us to measure the quantum properties of particles while being unable to measure the state of the system itself (e.g., a particle might have a very large energy and might change with time, but we cannot measure this). This is a key property of quantum computers, which promise to create a truly quantum computer that could process information faster and more efficiently than classical computers.

How does quantum entanglement work?

In the same way that light and electricity can be used to send and receive information, it's possible to build quantum computers with quantum entanglement. A particle and a quantum superposition of states can be correlated so that it's impossible for us to tell the exact state of the particle when it comes out. Because of this property, we can store information in the superposition.

One approach to quantum computing is to use particles that interact very weakly (e.g., photons) in circuits. The idea is that we can build a circuit that measures the photon's energy and the polarization of the photon, and combine this information with the superposition of the particle's energy to calculate the actual state of the particle (this is also known as quantum error correction). The superposition of the particle's energy can be used to represent a quantum state of the particle.

This way we don't need to detect the particle to calculate the state of the particle. Although the particles do interact, it is the correlation of their properties that allows us to store the information.

Can a superposition of particles be made to appear in the first place?

There is a very beautiful story about quantum information from the famous thought experiment of Albert Einstein, which has long been a source of inspiration for researchers. In this story, an

experimenter is trying to measure the probability of a coin landing on heads or tails. The problem is that the coin, like a quantum computer, is a very entangled system.

What if the coin is split in two? If you look at the state of the second coin, you can know its state just by looking at the first coin's state. If the state of the first coin is known, the state of the second coin is known too.

Einstein saw that the probability that the second coin will land heads, which you know because of the first coin, must also be known by you, just from looking at the state of the second coin. Thus, what we need is to measure the properties of the two coins in such a way that the state of the second coin depends on the first coin.

We can describe this state in a simple way by adding up the probabilities of heads and tails and taking the square root of the result, since the outcome of this operation is the state of the coin. This will be described as a superposition of the two possibilities.

The choreography of entangled particles allows for simultaneous measurement. However, by studying the quantum mechanical properties of the spins in a material and determining their position and orientation, physicists can get a handle on how many of the spins interact with each other. In this scheme, all of the spins align with each other, which is what physicists want.

In a number of materials, spins can align with each other even when they're far apart. In other words, they can become entangled in a kind of quantum traffic jam that allows the measurement of all the spins simultaneously. This is not only useful for building more secure quantum computers but also for monitoring important processes in the environment and in our cells and brains.

The researchers have demonstrated the ability to do this in two groups of three magnetic materials: a non-magnetic material with two magnetic poles, a thin film of silicon oxide with two magnetic poles, and a film of copper with two magnetic poles. In both of these materials, the scientists used a "trap" to control the orientation of individual spins. In the films of copper, the magnetic field is directed toward the central axis of a two-pole material. In the films of

silicon oxide, the magnetic field is directed to the central axis of a three-pole material. When two materials are controlled, they become entangled. This allows the scientists to determine the spin direction in any direction simultaneously. In the case of silicon oxide, the measurements are made in a nanosecond, allowing for unprecedented access to multiple atomic spins.

Our observations and experiments are unique. They allow for a novel combination of spin interactions and measurement that cannot be accomplished in any other way. The results are a great step forward in building quantum computers. Because we observe spin-collapse in materials where conventional measurements have been achieved, our observations help us understand how quantum information is acquired and shared.

The simulated reconstruction of an original quantum system with a quantum-mechanical "background", in which the classical behavior of the system is ignored, in a way that allows one to simulate it both in terms of real and artificial systems and in terms of time-varying, quantum states (Schrödinger equation), which have classical and quantum behavior, respectively: the simulation is shown to be compatible with and to reproduce the experimental results. In this work, we use the classical quantum-mechanical effects of the Schrödinger equation, rather than any of the quantum-mechanical effects arising from quantum mechanics. The reading of experimental results are analyzed using a classical physical system. We can show that these experimentally observed results are possible to reproduce by simulating a quantum-mechanical background. This suggests that a large group of experimental results, which require the exclusion of the influence of the classical behavior of the system, can be simulated at the quantum scale. Our simulation theory is not only compatible with the experimental data, but can also be executed on the same computer and shows good agreement with experimental results.

The constraints on particle motion in a quantum system are analogous to the laws of classical mechanics but with the additional ability to control the dynamics of the particle via superposition. This allows us to measure the quantum state of a system simultaneously at several different points. For an electron, for example, measuring the state of this particle at a single point gives the information about the position of a nearby point. The same information is also obtained by monitoring the direction of the position of a near-by point and measuring the second component of the position, which we define as the radial position. This allows us to measure the

quantum state at multiple points at once, in the same way as measuring the quantum state of a particle in a superposition.

The most important thing about the superposition is that it can only be realized when the probability distribution of the particles has not already been perturbed. In a classical system, we normally associate the state of the system to the position of some specific point or set of points. In a quantum system, however, it is the position of the particles that is measured and can potentially be changed by any future measurement. Thus, the state of the system cannot be assigned to one point or set of points in the classical sense. Instead, the quantum state is "overlapped" by the particle's current state. A quantum measurement on a state assigned to the particle by the initial measurement can change the quantum state that was measured and thereby possibly the state of the system. Consequently, the quantum system is "tuned" or "tunneled" by a particular quantum measurement and the quantum state of the system can change at different points depending on how the measurement is performed.

The results from observing the constraints on particle motion can be used to create and control qubits. A qubit will represent a complex quantum state where the polarization of the particles that make up the system is correlated with a number. The qubit state is an abstract mathematical concept. The quantum state consists of energy levels, and a classical state could not fit into any of these energy levels. In theory, this makes a qubit difficult to use to implement computation.

Researchers from the U.S., Austria and Germany demonstrated a system based on a "quantum coherence" algorithm which can achieve quantum coherence in qubit arrays to represent three quantum states. According to the researchers, their experiments demonstrate the first practical quantum logic gate that can be achieved in a coherence quantum coherence algorithm.

In quantum computing, state control is crucial to the operation of algorithms. One type of logical operation involves determining the state at a particular time point in the future. The quantum gate is the simplest such system that we have been able to create and which enables the control of various quantum states and therefore of both classical logic gates and quantum operations.

Scientists from the Universities of Vienna and Berlin have managed to perform experiments that

show that the quantum nature of qubits is fundamental. In order to explain the quantum properties of the qubit we have a lot to learn.

The new experiment results are in line with a theoretical model. However, the physicists want to make quantum information processing even more practical, in particular in applications for quantum networks and future quantum computers.

We could now take data with a quantum communication protocol and store them in a quantum cloud. This allows the quantum cloud to store the information for several decades. This means that the cloud and the quantum algorithm do not have to be synchronised.

Qubits may be useful for creating new “programmable matter” that mimic biological processes. A key question is whether and how this process can occur on large scales, such as on galaxies, in regions not covered by conventional astrophysical techniques. If quantum information can be stored in nanorobots, the implications are potentially huge.

Quantum-enabled qubits can be used to encode the location of galaxies. It turns out that these qubits act as the brains of an artificial galaxy — the team used them to store and retrieve information about the galaxies' structure and distances. When the qubits are entangled with the galaxies' properties, they enable an algorithm that calculates distance information for stars within the galaxies, and this information is directly usable by a galaxy simulator. The results are reported in Physical Review Letters.

The entanglement of neighbouring quantum objects, even ones that aren't related to each other, could be detected, and if we can determine when an entanglement is created and then the process of destroying that entanglement, then that's something that is useful to do.

If we can determine the time that an entanglement was created, and then at that point destroy that entanglement, then we will know which pair of states each of the particles are in, and that's something we would gain a lot from.

In the next stage of experiments, physicists will look for entanglement between the electrons in a

single atom. Such experiments will be "very tough", but it would be possible to prove that there is no entanglement between two elements.

Now that we know that all of our experiments so far have been successful, what we would like to be able to do is see if there is any entanglement between individual atoms – not between atoms in atoms, but between individual atoms.

There are some important practical implications of the new work. First, researchers have found ways to make quantum computers that run at much higher rates.

That's why research is absolutely essential. If you could design a quantum computer that is as fast as it can be, then you would have a quantum computer in your pocket that you could use to calculate all kinds of important problems in the world.

The ghost left behind by an original particle when an atom has been broken down into quasiparticles: if you try to make an atom of matter break down as a quasiparticle, the result will result in a large amount of leftover particles that are much larger than an atom of matter. The ghost particles are usually very unstable and explode whenever they touch other particles. It is these leftover ghost particles that are present in quantum vacuum fluctuations and can provide a "missing ingredient" for the production of a new particle.

In one sense, all this is a bit like the picture of atoms that you were shown in high school (well, some of it). Atoms are formed by quantum fluctuations that cause them to be attracted to one another. The more quantum fluctuations that occur, the more easily the atoms are attracted to one another and the more stable they become. In addition, if you apply enough heat to atoms they will give off visible light which, in turn, allows physicists to figure out what materials are made of. How incandescent!

In most instances, the light emitted from the atoms will eventually be absorbed by a large molecule (some examples include hydrogen, helium, and carbon) and leave behind a trace of that molecule (an isotope). The trace is called an isotope because the light emitted during the excitation period in the first few seconds of the process (in the process when the photon is

emitted) contained some of the same elements as the atoms that were formed in the first place. The isotope excitation creates a second phase where the atoms are excited enough that, over the next few seconds, a trace is emitted (often with the atoms emitting a blue-shifted light). Eventually, when the temperature is just right, the atoms will all have combined in a final atom of matter.

However, with quantum vacuum fluctuations there are other kinds of atoms that do not undergo this particular set of processes. Instead, they produce the same result as the original atoms and can produce a new particle (and sometimes several). The idea that certain kinds of quasiparticles can emerge from the quantum vacuum (that is, not explained by the theory of electromagnetism or special relativity) is called 'quantum vacuum fluctuations'.

A great deal of effort has been invested in trying to figure out whether or not such a phenomenon occurs. This is what led to an important discovery by the late Prof Wolfgang Pauli, who was involved in the development of the 'Einstein field equation'. In particular, in 1950, Pauli proposed the idea that some kind of a quasiparticle can emerge from quantum vacuum fluctuations. He did this by using this to predict an anomaly in the energy levels of a nuclear reactor. The energy levels in the reactor were affected by quantum vacuum fluctuations. The problem was that this prediction was based on the theory of special relativity and only worked in the context of special relativity.

However, many experiments on radioactive sources, such as the super-heavy isotope uranium-238, showed no correlation between the energy levels of the nuclear particles and the fluctuations in the quantum vacuum. Instead, the super-heavy isotopes had been found to have identical energy levels as expected based on classical electromagnetism and the theory of relativity.

Atoms that store quasiparticles is a quantum mechanical phenomena that takes place in many different places and conditions, including in the crystal of an atomic system. The same holds for water in an ultracold liquid, for electrons in the atom shell of an atom, and for individual quasiparticles like electrons and photons. The quantum of an atom is the smallest fraction of its original mass that is allowed to escape, while the quantum of a quasiparticle is that quantum of

mass that the quasiparticle is allowed to carry around inside its own crystal. In the case of water and an atom, for example, the quasiparticles are both free to occupy the crystal. Although we cannot see quasiparticles, we can learn something about them: their quantum numbers. The number of quantum numbers is a measure of the strength of the interaction.

The number of atomic states that are allowed to exist, n, is more precise than the number of quasiparticles, but it is easier to calculate. Atoms and electrons can occupy a variety of different positions on the same surface of an atom, but they cannot occupy the same position on two identical surfaces of the same atom. An electron and a photon cannot occupy the same ground state; these two states are called the ground states because the quantum of each is identical. We can learn the quantum number of an atom by comparing its atomic state to its potential; then we can calculate its mass, its mass potential (H v) at a given energy. For electrons, H v is zero, and for photons it is negative. By definition, H v = - H mv . Atoms are allowed to occupy two different positions on the same surface of an atom, but only one quasiparticle can occupy each of those positions.

Baryons are the lightest elementary particles. They interact only weakly and they do not have mass. In some ways, they are very much like the Higgs particle.

Quasiparticles help us to understand how changes to gravity are affected by the change of mass within a given system. The mass of particles in the system is a function of the time it takes for the particles to propagate. So as the mass of the particles increases, the speed with which the particles are moving increases as well. In an accelerated universe the time it takes for particles to propagate, the mass of the particles and even their energy is proportional to the scale of the universe. This is where the term 'universe scale' comes in.

The cosmological constant is a metric that describes how rapidly space expands. This has a dramatic effect on the observed expansion rate of the universe.

When particles decay and gain a more complicated structure and structure changes their shape, which often includes different amounts of mass in different places. In fact, one of the ways to look at a particle is to measure how much mass it has relative to other particles (e.g. how big a

nucleus is relative to the sum of the smaller particles that make up it).

If a small mass particle was in a different location (e.g. on a different plane of space) than an equal mass particle, then the smaller particle would have the greater relative mass and thus its mass would increase relative to that of the larger particle, while the smaller particle would have a smaller relative mass.

This would occur because small particles tend to move in the same directions as large ones. For example, in an electromagnetic field (like the electromagnetic field of a star), the velocity of the smaller (smaller) particles is typically much slower than the bigger ones, but it is much closer to the larger ones, so the larger particles tend to orbit around them.

Thus the direction the particles are moving away from an observer is the direction of its velocity and vice versa. For example, if the smaller mass particles are in a straight line away from the observer, then they will have a lower velocity and will move away from the observer faster than if they were in a curved path that had a greater magnitude of velocity than the actual path the particles take (the bigger particles in such a case will have higher velocities than the smaller particles and the smaller particles will move away from the observers faster than the bigger particles; it is the smaller particle's motion that has the greatest magnitude of velocity).

The fact that a small mass particle is moving away from the observer faster than it is moving toward the observer is known as the Lorentz contraction.

A small mass particle moves away from the observer faster than it is moving toward the observer, and the Lorentz contraction has a negative sign. The particles do not go directly away from the observer, but are moving away from it (compared to what would happen if they were moving toward it) in the direction of its motion, and the direction is negative. Thus the particles go through a large displacement in one direction (as they move away from the observer) and then a large displacement in the opposite direction (as they move toward the observer). The magnitude of the momentum in one direction (a quantity which is positive or negative in the Lorentz contraction) is the same as the magnitude of the momentum in the opposite direction (positive or negative), but both are different in magnitude. Because the Lorentz contraction has

negative signs, the momentum (at any time) is "positive" in one direction and "negative" in the opposite direction (in one direction it is "positive" and in the other "negative"). However, the energy is always the same – the total energy (a quantity which is positive or negative in the Lorentz contraction) is always the same – positive or negative in the Lorentz contraction – and the total energy is always larger (positive or negative) in one direction than it is in the other.

The total momentum of the particles in the two directions must always be equal, but their energy is different. The Lorentz contraction, in which one direction is "positive" and the other is "negative" as compared to the total momentum, creates a special situation which results in a change in the particles' masses. This causes the particles' masses to change relative to each other, and if the particles have masses which are very small compared to the wavelength, then this motion in a few seconds will produce a change in the particles' masses (which is much larger than the change in the momentum, which only changes in magnitude). The particles' masses, in the time before their motion stopped, were equal, but their masses after the motion stopped (because of the Lorentz contraction) were different – so the particles' masses change relative to each other. The velocity of the particles must then change relative to each other, which is a matter of the particles' masses relative to each other.

One simple formula which can be used to compute the change in a particle's mass is:

$M(p) = A(p) - B(p)$.

$B = (m/c) - (t/c) = A(t)$.

B is the "Boltzmann constant".

A(p) is the Lorentz contraction:

$(m/c) + (t/c) = A(t) - B$

Light from particles is “heavy” when the particles are more energetic, but light from radiation falls at a level called the inverse-square law, which indicates that more energetic particles of the

same color have more of a tendency to fall to Earth. That fact means that more radiation means more photons, which means more light. According to the inverse-square law, the more light falls to Earth, the less is reflected, the more is absorbed, and the more is emitted into space.

When physicists examine how atoms interact with light, it turns out they can make a number of discoveries. For example, when an atom is hit by light, it emits an electron. The electrons are called "light quanta."

The electron is actually the light quanta' companion. So, when an electron is hitting an atom, an electron is hitting another light quanta. In that case, the light quanta' companion can be seen as a bright spot. The particle of light being hit, however, is invisible because it isn't directly involved in the interaction.

In this figure, the light quanta that is hitting a nucleus or an atom as it is being hit from a photon. The electrons traveling in an atom must travel outwards from the nucleus. The bright spot above a nucleus is caused by "electron loss," which is a process by which particles from the atom are being lost. Some of the electrons are also being emitted from the atom, but they are absorbed by the particle of light in the opposite direction of the incoming photon.

The baryon quark and the meson quark are both the most basic elements of matter in the universe. But while the quarks' properties can be expressed through an equation of state, the meson's quantum properties cannot. To demonstrate this, researchers demonstrated, for the first time, how meson physics can help solve a long-standing problem in particle physics.

Quantum mechanics is not a matter of pure speculation. When you understand how a meson can have these properties, you can start seeing patterns and features that quantum theory does not.

Meson physics helps us to understand the solution of a problem in the study of superconductivity. Superconductivity has a lot of interesting and complicated properties. At room temperature, superconductivity is a very strange state of matter, which we just don't understand. But meson physics has a way of making those properties easily deduced.

The quantum-spintronic Higgs field that interacts with other particles (called bosons) has been a mystery for decades. But now, an international team of physicists has created the first strong evidence for a new type of Higgs boson. The discovery, which was reported in Nature today, appears to mark the first evidence of a new elementary particle.

It's all over in 3D. It's all connected. The particles in this new class of Higgs bosons have been dubbed the "Q bosons" for their resemblance to the quarks that make up the protons and neutrons of atomic nuclei. Scientists think that the Q bosons were produced in the dense, tiny pockets of matter that make up the early universe—a process that was accelerated by dark energy, but which is now speeding up as the universe gets older.

That's not all. The new bosons could also be used to study the phenomenon of the existence of the so-called "S" particle—an "extra" boson that would account for the discrepancy between the mass of the Higgs boson and that of the popular Standard Model. That result came after two decades of intense research.

Some of those involved have been at odds with each other over whether there could be another mode of Higgs boson production that's not yet been seen. We are going through this whole phase of disagreement with the S and Q models, trying to figure out what it could be. One theory suggests that another mode of Higgs production could produce an extra Higgs boson that's in a higher mass range, so that the final mass of the Higgs boson could be higher than its current value. If this were true, there could still be a gap in the Higgs mass—the mass difference between the Standard Model Higgs boson and its double—and in the range of masses for the final Higgs boson.

But the latest results suggest there's no "missing" Higgs boson. In fact, they suggest that the last Higgs produced was a more ordinary Higgs, one that's more like the bosons that made up the original Higgs boson. Scientists have been predicting that we would see two Higgs bosons in the mass range that we're seeing in these results, but if you assume that the other one is a Higgs from the two-boson theory, the mass range they were predicted to reach is very small. That's because the other two particles of that theory only exist as virtual particles, and those are the Higgs bosons that have just been produced.

We do expect the mass of Higgs to increase over time though there are a few complications with that prediction. For instance, if another mechanism for Higgs production had a different shape, it could increase the size of the Higgs boson produced by 10–25 percent. Or, the Higgs boson might decrease in mass over time, which could increase the mass of the Higgs boson in the Standard Model by just 1–2 percent.

The latest results should make it harder for theorists to use the Higgs mass to estimate the size of the missing mass. It also puts some limits on how much more there might be to find. But, it may have just as much significance in another way. The fact that we can see the same number of events in the Higgs mass range and the standard model suggests that the Standard Model cannot explain this completely—we might be onto something.

A particle is not required to occupy multiple locations in order for it to have a property of being a superposition because when a quantity such as mass or velocity changes it cannot go back to being a quantity without those changes. If you don't believe me, I invite you to make a list of things that happen to a superposition. I doubt you'll find anything.

As long as you are willing to accept some randomness or indeterminacy in order for something to be a superposition, then you are willing to accept an infinite regress. You can't change one thing into a superposition and then change it back. In that case you might say "well, maybe there isn't such a thing as time. Maybe a subatomic particle that you don't even know exists could change instantaneously and we would still call it a superposition." I don't think this is a logically valid view and I think it would be a mistake to believe it. For example, if the first subatomic particle of matter were made of photons and changed instantaneously into a "random" superposition, then this subatomic particle would certainly be part of the same mass. So I don't think it would be a valid view for it to be part of the same mass. I think that in general we would not refer to it as the same mass. When you refer to it as a "superposition", you are referring to the fact that you don't know if it has changed in the past or if it has changed for the future. In this situation, you cannot change the past, so you cannot say that a certain particle that you don't know exists is no longer a superposition because it did.

But if you can make the case that you know the mass of this particle because of how it changes, then you can make the case that it isn't a superposition. For instance, if I know the mass of the proton and know that it has just changed, then if I change it I know it will change a bit again, then it will change a bit again, and it will change again. Then there are a bunch of other kinds of experiments that seem to find evidence that you can do this. So I don't think it is possible to say that a particle can be in both states simultaneously. You have to be able to either change it, or you have to change it and then you have to change it again.

There is a very simple illustration here, and I just use a very common example of a molecule to show that you can not make that argument for a quantum system. I do think that if you do a lot of calculations to calculate the probability of this molecule being in a superposition, for instance, but then try to use your knowledge of the probability distribution of molecules, the probability distribution of quantum systems, you would get a result that is very different from what you expected if you just looked at the probability of a molecule being in a superposition. That's the reason why I think that some of these arguments are completely implausible.

I guess the important point is, that if we want to get the maximum number of things, to do as much as possible of this kind of work, and to avoid any problems that some of the more popular arguments have, then we need to be pretty rigorous. You can't just try to think about what happens at the lowest possible energy. You want to think about what the probability of each atom entering a superposition should be. You want to find some way to calculate the probability of each atom entering a superposition. It's not just a matter of how fast you can run your computer, but how robust you want the calculation to be.

The “superposition of particle states”, where particles are replaced by clouds of particles, which can be considered as a superposition of particles of the corresponding energy. So we start with a "quantum of a superposition of states" and a "quantum of a superposition of interactions". The former can be taken from different states of the two superpositions (the superposition can be extended to many states in a given time interval) and so on. The latter can be taken from a set of a superposition of interactions. These can be thought of as all the possible ways of interacting with the quantum.

In quantum mechanics, the Hamiltonian of a system is an operator corresponding to the total energy of that system, including both kinetic energy and potential energy. ... Due to its close relation to the energy spectrum and time-evolution of a system, it is of fundamental importance in most formulations of quantum theory.

We define the Hamiltonian of the system to be:

$$H (c 1) = \int \sum n \in C n x n 1 1 + \varepsilon 1 n (c n - 1) d x 2 + \varepsilon n x n (c n) d x 3 + \ldots + \varepsilon 1 n (c n) d x n 1 2 + \varepsilon 2 n (c n) d x n 2 + \ldots + \varepsilon n x n (c n) d x n n + \varepsilon 2 n (c n) d x n n + \ldots .$$

The state of the system is that of the particle at this moment.

We do this for the possible states.

If the interaction is not going to happen, we put that in a "hidden variable" where we do the substitutions and where the state of the system is set to zero, which then determines the final state of the system.

We define the quantum of a "hidden variable" to be:

$$H (m n) = | n | 0 + n c m = \varepsilon 1 (1 - 1 n c m + n c) 1 + \varepsilon 2 (1 - n c m + n c) 2 + \ldots + \varepsilon n (n) 1 2 + \varepsilon 3 (n) 2 + \ldots + \varepsilon n (n) n 2 .$$

If the system is not going to interact, we put all the hidden variables in place of the original position x, and set the state to zero. We get the quantum of the hidden variables as

$$H (m n) = | n | 0 + \varepsilon n c m = \varepsilon 1 (1 - 1 n c m + n c) 1 + \varepsilon 2 (1 - n c m + n c) 2 + \ldots + \varepsilon n (n) 1 2 + \varepsilon 3 (n) 2 + \ldots + \varepsilon n (n) n 2 .$$

This is the state vector of the system. We put in the state at position x, and find out what it should do after one step.

The following state vector is the outcome of one step. We put the original position x at position x, and we take the state at position x + m. The hidden variables have been replaced by zero. The Hamiltonian is given as

H 0 (m n) = | n | 0 + ε n c m = ε 1 (1 − 1 n c m + n c) 1 + ε 2 (1 − n c m + n c) 2 + … + ε n (n) 1 2 + ε 3 (n) 2 + … + ε n (n) n 2 .

We are now ready to compute the quantum of the hidden state at position x. For that, we must introduce the operator m n + 1 , which is just the result of adding together the quantum of all of the hidden states at position x + m. When we do this, we obtain an operator

m n + 1 (x) = (y i + y j) 1 − ε n c m + n c (y i + y j) .

This tells us the probability that, at position x + m, we will get the result y i = y j = y i + 1 and the state that was initially hidden. In other words, the probability that the state was originally hidden.

A number of interesting things happen when we go from state to state. First, in the initial state, there is a lot of correlation between the possible outcomes. That means that if we had a hidden state for one of the states, and we had a hidden state for the other state, there are usually lots of other states where the hidden state is not true.

In such cases, we say that the hidden state is not true at that position, that is, we do not have a true hidden state at that state. If we make an error of this kind in any of the other states, then our state becomes false, that is, we have a true hidden state at that state.

Once we know this for all the states, we have obtained a way to compute the quantum of the state at position x with an upper bound. This requires that the hidden state have a true value at a lot of positions, which means that we need a very large number of quantum states to achieve this.

Particles are only determined by their states at specific locations due to the problem of

observation.

The quantum theory describes systems as states of probability and as nonlinear complex operators on these states. The most famous example is the spin or spin-1/2 particles seen in magnetic fields and in atomic nuclei, of which there are more than one type. They are "cubical" in the mathematical sense of being nonlinear complex operators on the Hilbert space of fields, but they are in fact linear states of probability and they describe "particle" properties as well as forces.

There is no special law for the direction in space of the position and momentum of the universe in general relativity. One state of the universe is the one described by the classical interpretation, in which there is no direction in space. Two states are in the "grand unified theory", in which there are always several directions in space. The third state is the spin-2/3 quantum state. The fourth state is the spin-3/2 quantum state. Since the two other states are spin-1/2, these are quantum states of the wave function which are only determined when certain definite values for the particles at the locations of the particles are chosen. So the spin-3/2 quantum state is never observed to be on a particular position, but it is never on a particular momentum either. All these two states have the same properties, it's just that the direction in space in one of them is different than in the other.

The spin states of the particle can be thought of as states with probability p, and it's position as states with probability p + q. For a particle with position x on the right and momentum ε on the left, the number of states is given by the following:

Where μ is the momentum of the particle and σ is the momentum of the particle's momentum. This is why the number of states is called the "quantum number".

An example of a particle with only spin up states would be a spin-1 particle (for the moment), like an electron or a neutron.

We can see that the number of spinning quarks allows for different quantum numbers, which is one of the interesting features of quarks in the standard model. It also shows that the spin-1

particles (which have only up and down quarks) have many more states than do the electrons, which have only down quarks.

But there is an even more interesting feature of particles with only spin up states. Because the spins can be zero, the number of quarks can be zero, too. That is, a spin-0 particle, which has only one spin, has the same number of states as a spin-1 particle with two spins (like an electron). That is not what we had seen before. The numbers of states always increase with an increasing number of quarks, in a similar way to what happens with particles with three or more spins.

Now, you might think that a spin-0 particle with only one spin, like an electron, can have its number of states just as large as one, just as the number of states for a spin-1 particle with two spins increases. You would be wrong. Spin-0 particles have the same number of states as spin-1 particles with two spins (as does spin-1 particles with three or more spins), which is why they do not show this behavior.

But it gets even better! Remember that when one describes the number of states of a spin-0 particle, it must include the spin up states. The number of states of a spin-1 particle with two spins also includes the spin up states, even though the number of states is the same as for a spin-0 particle with two spins. These things are actually two different ways of describing the same thing!

In the standard frame of reference, there is always a direction in space with an equal probability and the particle is in the state with the greater probability.

It follows that the "grand unified theory" is a state of space with an equal probability in every direction, so it should be considered the position of a particle.

It follows that no new states can be added.

If particles are regarded as bundles of spins (e.g. in an electron spin ensemble), then this result is only half correct: the bundle of spins has no direction, so there are no states in it.

It is impossible to predict which state a particle will have at a given location in the future because every individual particle has a unique history of its entire life. We are also not able to predict what will happen with a particle that dies, but in the near future I suspect there will be a new, exciting theory of what happens to each individual particle as it travels through space. I expect that a certain amount of time will pass before some interesting physics emerges from all this research, and that it will most likely take much longer to complete the experiments and make the discovery than most people realize. But I believe the world is on the verge of significant progress, and I certainly think that it will happen much faster than many predict.

The phenomenon of simultaneous universes that exist and interact with our own is known as supersymmetry. It's part of a larger theory, which has yet to be fully understood, which suggests that there is a theory-universe that's out there and it's even more massive than our own. What if these two universes did collide?

The theory predicts that all matter and energy should be able to bend space-time and merge. If they do collide, however, there might be more than one universe to choose from. We could find something out there with different laws of physics. Or maybe we find something in our own universe that is very different.

Dark matter, which constitutes one of the fundamental forces of nature, has fascinated physicists for decades, largely because it interacts very weakly with ordinary matter but is thought to account for the majority of mass and energy in the universe. But now, for the first time, a method has been developed for detecting particles that might signal the presence of dark matter.

The researchers focused on a type of proton called an axion, which is thought to be produced in collisions between large particles called neutrinos that pass through Earth every second. Neutrinos can interact in many different ways, including via the weak nuclear force. They come in many flavors—from electron to muon, but most contain electron quarks, and these can also interact via the weak nuclear force. In this case, axions are thought to interact via the "emotional" electric charge, as their particles are known to do.

These particles can give rise to a variety of quasiparticles, which can then be detected using specialized equipment in a "dark-matter detector" such as the LHC. In the LHC experiments, protons, along with a set of antimatter counterparts, collide with each other and produce a beam of sterile light that travels through a tunnel in the accelerator, where particles of various kinds are collected by detectors. The beam is then used to probe the fundamental properties of the particles, like mass, charge, and even whether they are neutral or charged. The experiment has detected a variety of new types of quasiparticles, and also some hints at dark matter, including one that might play a role in the physics that gives rise to cosmic microwave background radiation (CMB).

The universe has an infinitely dense central torus. All energy and matter is contained within the torus. If a sphere of radius R were formed from the torus, it would be a perfect sphere. A point would be contained in the sphere. That means that a point located inside the sphere would experience identical conditions and would not be able to escape. It could not have a local maximum or minimum. A point located outside of the torus would be perfectly safe. This suggests that the torus is composed of a very thin layer of material that surrounds the infinite torus. The material is a medium that has a vacuum, an absence of gravity and a strong pressure. This suggests that the basic components of matter and energy are contained in this material, which is, in the words of Bohr, an "electrostatic medium". This medium is invisible to both the naked eye and the optical microscope. It must have high energy, therefore, to form this medium. It's presence at the center of the universe explains why there's no noticeable temperature or mass of the matter. A very thin layer of this material must have the same temperature as the universe. Furthermore, light must travel through the material from the outside. An electron of that speed must go through an electromagnetic vacuum, so it must be traveling at extremely high speed. The electron must then be accelerated by the gravitational field of the universe. In the language of Bohr, this would be, "Electromagnetism with the strong gravitational field and without the radiation from electrons." I think that most scientists agree that the electromagnetic field created by matter is what allows our world to exist. We'd be here without it. This material is made of the same stuff that we think of as "gravitational waves", but they really can't be created by a phenomenon that we currently think of as "gravitational waves". This is just a theory. A few other scientists are beginning to investigate this idea. A few studies have been carried out on other materials, but their conclusions are far from conclusive. As far as I can tell, this idea, that

the universe is made of invisible, invisible, invisible material that gives it its "gravity", is completely fringe. I don't think it will ever be proven that it's true, and there are many possible objections to the idea. There is a very slim chance that this will be proven right. But it's certainly a fascinating idea, and we should never underestimate the possibility of such things.

Quantum gravity, in relation to zero-point-infinity, is a phenomenon that occurs on a macroscopic scale, but is not a phenomenon that appears on the microscale. There is an infinite amount of stuff in the universe and as such, the quantum-level is infinite in number and the amount of stuff in that microcosm is infinite. But the smallest particle that is the macroscopic result of that infinite amount of stuff, is still a tiny part of the whole universe, and only happens to be observed at the nano-level.

The universe as we know it was born out of the quantum-level, but it now exists as a macroscopic reality. We call it the macrocosm, because it is a miniature universe that exists within the universe.

In the same way, if we go to the very smallest of things in the universe, and if we look at them and try to find out exactly what they are, then we would have no other option than to say that they are invisible. But by looking at a tiny part of the universe, it's possible to understand much of the rest. And the reason is that quantum physics allows for the existence of invisible things that we can only observe at the microscopic level.

So, you may be thinking, "This is just an example of using the 'intelligent design' argument from the beginning. Isn't that just circular reasoning?"

Well, that's one example. Another is the very first cell, the one that formed from the Big Bang, that was so complex it needed to be surrounded by a magnetic field. So, you had to have some kind of natural form of magnetism around your very first cell, because otherwise, the cells themselves would have died out very quickly and no new life would have arisen to replace the dead ones. There would have been nothing to replace the dead cells, because without life, there would have been no oxygen or carbon dioxide in the atmosphere to form the carbon and oxygen molecules that allow living organisms to exist.

The mirror image of antiparticles exists, in that, if two antiparticles collide, their antiprotons will annihilate, but this annihilation will produce a tiny amount of mass, leaving the two particles together and unaffected. The result is a particle called an antineutrino.

But the particles are not the same. An electron will annihilate only with a positron, so it's antiprotons that annihilate the way protons do. But, unlike antiprotons, antiparticles can't be separated in an atomic nucleus. So if two antiparticles are separated, then they will end up with just one unbound antiparticle, because the antiparticles annihilate each other.

Now take the standard model of particles with the familiar force of gravity. There are particles called quarks that have two "spin" directions, like the spins of an electron and a proton. These quarks are quarks that have the same mass as the proton. By symmetry, each quark has the same energy. (There are a few exceptions, but these are the ones that matter. The standard model describes them by what is called the "Standard Model," but you can still find all of these in the literature.) An antiparticle and a quark can annihilate each other at the same energy—but they can't annihilate any faster.

Now imagine that this has come out wrong and that the Standard Model is completely wrong. Then you have a problem. The quark model for quarks is wrong, so you have an incorrect way of describing interactions with quarks and antiparticles. The Standard Model is wrong, so it's impossible to tell what particles to expect if you don't have any particles to expect.

Now imagine you have two particles that annihilate each other. For any two particles that have that symmetry, there will be three particles. The Standard Model says that there are six, so there is a problem with symmetry. But you can go out and look at the Standard Model at small scales in our universe. You can see that it has this problem with symmetry, but you don't need to know what it is that's wrong to see the problem, because the Standard Model is still perfectly accurate.

There is a similar scenario for matter. If we have particles that annihilate each other, the Standard Model predicts that there should be a lot of particles in the universe. It has this problem with matter too, but it's not as obvious that this is something that we should be working with in

the Standard Model. That isn't the point though. The point is that there are two ways that matter can look. In the Standard Model, if you're a particle, you take up a little bit of space in that universe. At the big scales in our universe, the only particles that we see are protons, and in the Standard Model, the only way that we know they can annihilate each other is if they all have the same mass. The number of protons is small compared to the numbers of electrons, and so the only way to have six protons is to have six electrons, and six electrons annihilate each other, so six protons are produced. You can see a pretty good deal of symmetry in that, even though that's not what the Standard Model predicts. The problem is that if you look at the universe at the quantum scale, it is actually not that clear how the particles can be at the same scale as matter, but there is a little bit of symmetry there, and there are a lot of reasons why you would expect it.

If you combine these two things—the quantum theory of matter and the Standard Model of gravity—you have a pretty strong case for why these are not just simple coincidences.

Because a particle’s behaviour depends on the energy it acquires from decoupling in a nucleus, a quantum state is an object that has this property, not a qubit. A qubit is an object that responds to both photons and electrons. However, in the case of the electron, its quantum information is associated with the spin of the electron.

Researchers use the technique of spin-splitting, in which a magnetic field is applied to the nucleus, and then removed, to separate the two atoms, and thereby create a new state in which one atom is in spin up and the other in spin down. The researchers were able to demonstrate that in this way the spin of one atom becomes entangled with a third atom, which is not actually interacting with it.

The researchers believe that this type of 'spin-splitting' could be used to build machines that are less sensitive to disturbances caused by the environment — or even by the quantum nature of the system itself — than would be possible with silicon nanorobot 'cores', which consist of a single atom.

The different interactions that exist with particles with different properties can be interpreted as having the same set of fundamental forces.

The interaction between photons with the same polarization could be explained as having the same fundamental force as photons with different polarization.

The interaction between photons with the same momentum and a slightly different direction could be explained as having the same fundamental force as photons with different momentum and a slightly different direction.

The interaction between particles with the same mass can be explained by the interaction between two waves of the same frequency.

But the interaction between particles with different masses can be explained by the interaction between two waves of the same frequency.

Classical “frozen” states from quantised quantum fluctuations in the Higgs field with a different gauge, such as the SUSY field in which the Higgs field is quantum-field dual to the W fields. The Higgs field from this theory is quantised in the gauge field theory with the highest Q-particle frequency with which the Higgs field is quantised.

In a classical Higgs particle such as a pair of W-barrel or a pair of W-barrels there is one (only one) field that is quantised and quantum-field dual to the quantum fields in the Standard Model Higgs field. This field, designated as the Standard Higgs field, is then called the Standard Field. The Higgs field and the Standard Field are not related to one another and so cannot be quantised and so cannot be directly compared. So there is no way of comparing the two fields directly.

Thus the first two criteria for quantum gravity are non-trivial, and the Higgs field is not a fundamental field in the Standard Model.

As a result there are no physical tests for the Higgs field, and we cannot detect the Higgs field from the Standard Model (as explained in more detail in the section on the Higgs). The only test for the Higgs field is to calculate Q-particle fields from the Standard Model Higgs field.

The Q-particle field is the field for the quark (a sub-atomic particle in the Standard Model with two mass) as expressed as a 4-D vector (i.e. a 4-dimensional vector space with each dimension equal to two dimensional space in the Standard Model).

The possible value of a “bit” to represent states of superposition at a certain level is, I believe, only known at a lower level. (And also known at higher levels, as we shall see.) A lower level is, in my view, a higher level of possible superpositions.

Another way of considering the potential range of the superposition operator is to think of it as consisting of a "state space" and a "transition space," or some such. (I do not have a sufficiently good idea of what a transition space is, and thus in this respect am not familiar with the term "transition space". But I know of the concepts — space which has states and transitions, and which is represented by a transition operator (such as the superposition operator) that maps states to transitions; and what such a space is useful for, and for what purposes, are not completely clear. But the idea is clear enough to me.)

The point is, a subspace A containing only states of superposition corresponding to the values of the superposition operator, and an arbitrary number of other subspaces B is, as we might say, a "transition space" A, in the sense that, if you pick any number in A over N, and apply a transition operator for a given value in A to each of the other subspaces B, you will obtain a new level in A corresponding to the set of transitions from A to B. Note that the new level A corresponds to a new superposition of the subspaces B.

Now, we may set up another question — why does the possible range of the superposition operator (that is, the number of states represented by a subspace corresponding to a particular value of the superposition operator) differ from the total possible range of the operator (that is, the number of states whose values correspond to any choice of value for the operator)?

The physical reality of two polarisation states in one unit are determined by the properties of the polariser and the polarization. The physical reality of two polarisation states in one unit are determined by the properties of the polariser and the polarization.

In a similar manner, this principle can be said to explain how the same unit can have different states (e.g. red and blue). The physical reality of two polarisation states in one unit are determined by the properties of the polariser and the polarization.

So, why do we have multiple states and which of these states are we aware of?

The answer to this question is: a lot of things. In a practical sense, we are aware of three states at the same time and we are aware of many more (one, two, and three for example). There is a lot of evidence showing that there are many more such simultaneous states than is generally believed by scientists. There is also evidence that more than one state can exist simultaneously in a unit (for example, the quantum interference of different light sources seen in many crystals). These are all examples of the general principle that something can exist simultaneously and without apparent change (e.g. a black box).

What all this means is that in a normal unit state, we have no reason to believe there is a change in the way the unit itself is composed of itself. It is just a matter of observation (and/or intuition). However, in a quantum unit state, we have a reason to believe that the unit is composed of the combination of quantum states of itself. (This example is of course a generalisation and not strictly true, for example, if the unit state is composed of the combination of states of different particles such as quarks or gluons, which are themselves composed of an arbitrary number of particles, such as the W boson).

This is only relevant to the matter at hand, however. This principle can also be applied to any matter consisting of particles, such as a rock or a molecule, where it is believed that all of its particles will appear in one particular state. (In other words, there is no reason to believe there are any random states of the rock, molecule or atom).

The spin states of individual atoms may be viewed as two dimensional patterns which are constantly changing in time. Thus the change in spin number is a feature of quantum mechanics in the sense that it causes the quantum state of the atom to change.

In other words, when the spin number changes, so does the time-spin entanglement of the atom,

allowing the two to fluctuate and co-fracture.

In a study published in the journal Physical Review Letters, the researchers demonstrated how the quantum spin of a helium atom is altered with time, and how this spin-tuning allows it to be aligned with the spin of a single-hole nitrogen atom. The work is therefore of fundamental importance.

We have for the first time demonstrated that the spin direction of atoms is not independent of time. This is important because we need to understand the fundamental mechanism behind quantum mechanics in order to be able to do important theoretical work.

The effect is not confined to just single-hole atoms, though. This is the same type of research that led to the theoretical work that led to the discovery of single-electron spins, or spins in general.

The main thing we have to consider with this type of observation is that the electrons in our experiment are not truly isolated from the underlying gas of atoms. The electron spins are not being driven to their absolute minimum as they have been so far in quantum physics, but rather they are being slowly increased. The experiment does not rely only on single-hole atoms, and therefore, the fundamental mechanism may be similar to the one that governs spin in single-electron spins.

Thus, spin in single-electron spins may be seen as being driven by a 'natural' kind of entanglement instead of the single-shot effect that has been the main focus of many previous studies.

Any given polarisation state that is associated with its own superposition state of the quantum electron is not only intrinsically quantum superposable, it is not even necessary to describe this particular polarisation state with quantum states as we do for the classical electron. The conventional electron has a definite classical quantum state – the spin eigenvalues for its quantum states are the same. But a quantum superposable polarised state has to come with a much more complex description, and we know how this can be done. If we take an electron in

some state \(S_{0}^{+}\), there is no reason to suppose that there is some superposition state that will be associated with the electron at all. When we find that this classical state has the same spin states as the quantum state, then this particular superposition state is said to be polarised.

A polarised state, as indicated above, corresponds to the quantum system that has a state corresponding to one of two electrons. The classical electron states in the two superpositions do not exactly correspond to each other, because of the different spin eigenvalues of the quantum states, but it is convenient to regard these two states as related by the principle that the superposition of two quantum states corresponds to the corresponding classical state. This implies that the two quantum states are in fact a single state, so that it is possible to give a complete description of all of the polarised states for an electron in two superpositions that differ only in the spin values of their quantum states.

Quantum superposability in two superposition states: a polarised superposition state, like a classical electron in two superpositions, also has a state corresponding to that quantum state and a corresponding classical state. However, the classical electron states in these states do not exactly correspond to each other in a classical way, because of the different spin values of the quantum states. That is, this particular quantum state corresponds to a superposition of two quantum states that differ only in the spin value of its quantum state. The classical electron states and their corresponding polarised superpositions then constitute a superposition state that has the same state and structure, and which corresponds to a classical electron in two superpositions.

To demonstrate quantum superposability in two superposition states, there is an example in which the two superpositions correspond to quantum states that differ only in the spin values of their quantum states. If the authors had used only classical superpositions, the outcome of this example would have been the same for both states, as in the classical system, but with a classical superposition in the classical electron state corresponding to the superposition in the quantum state with the same spin value and a classical superposition in the quantum state with the spin value corresponding to the superposition with the opposite spin value. However, the authors used both quantum superpositions and classical superpositions for the example, and the authors showed that the outcomes of the classical electron in the classical superposition state and the classical electron in the quantum superposition state were different in the quantum state with the

spin value corresponding to the classical electron. Thus, the superposability observed corresponds to quantum superposability.

By comparing these results with those of other experiments, such as quantum repelling, the authors provide experimental evidence that the classical properties of the electron are preserved in the quantum world. This is in contrast with some prior experimental work, which has found that the quantum properties of the electron are different from its classical counterpart, even though the quantum world in the classical world still has a classical electron. This phenomenon is also found in quantum computing, when the "noise" of quantum calculations caused by quantum errors is introduced.

Quantum measurements that result in new states of matter - or rather how to measure them - had been the main goal of the team's work.

All the previous experiments have been about getting an atomic-scale readout of matter. This time, we want to explore the fundamental interactions that cause this readout - things like the quantum coherence that can occur between electrons and the atoms around them.

The authors found the results in their experiment were indeed "quantum," and that it involved quantum physics at an atomic level. The researchers also established that the experiment was not a case of "failing" a measurement, as previously thought.

The experiment was successful in the sense that we had a lot of information about the quantum phenomena that were happening. In addition, this experiment is an important step towards a future experiment that will use an entangled pair to explore the nature of quantum coherence.

Researchers will also be studying the data for clues to understanding why the experiment worked, and how quantum entanglement can interact with quantum phenomena.

Quantum entangled photons emitted on the surface of a single atom, and then detected in the same atom: quantum mechanics doesn't quite work on the surface of an atom like this. But it does work there when you use an atomic force microscope. A photon can be sent from one atom

to another by smashing the atoms together. If a single photon is sent out of the atom, it will get entangled with the electron of the atom it is in. If a photon goes back in, it will get entangled with the positron of the atom that it came from. (An equivalent mechanism is a quantum memory, in which each time the atom stores information, it destroys it, and then reconstructs the information from its own quantum state.)

But the positron, if it can be entangled with the electron, can be entangled with the photon. A photon from the atom will then have been sent to another atom, where it will be entangled with the positron. Then the second atom will send the photon back to the first atom, where it will be entangled with the electron. The first atom will receive the photon and get entangled with the positron. The second atom will resend the photon back to the first atom, and receive it again. Finally, the first atom will send the photon, which is back in the original atom, to the first atom. The first atom, knowing where the photons came from, will know how many are in each atom. As more photons are emitted from the atoms, the probability of entanglement between any two photons rises, with the probability increasing with the square of the number of photons in the atom.

When measuring the quantum state of two different quantum systems in a controlled and consistent manner, a lot of work has been done to determine which state an experimental apparatus will measure to be the most 'entangled'. The two systems involved are the entangled qubits. However, when one system decays it inevitably causes an effect to propagate through its entangled partner (assuming the qubit were entangled in the first place). Hence, measurements of one entangled system (at any time) can also be caused by measurements of its entangled partner (at any time). However, it's not easy to predict in advance which system will show up in the entangled state which will create the quantum measurement. Instead of measuring it to be the more entangled, we simply compare the results. This has led to much confusion as the two entangled systems might be measured very differently.

Depending upon how far away the observer is, measuring the speed of light as a function of position should result in an acceleration of approximately 1/e^2. To the best of my knowledge, such an accelerated object would not appear to accelerate. However, the laws of physics would allow acceleration to occur. For instance, if an object was launched in a high orbit (with a long

time between the launch and collision) and then re-entered the atmosphere (a trajectory much slower than light), the object could accelerate to near the speed of light.

A quantum bit of information is a signal that is produced when two things are put in a state of quantum coherence. One is a system and the other is the measuring device. These states can be separated by the properties of photons in the device. For example, if you use a laser to generate light and have the second photon sit in the same position and do the same thing as the first, the two photons will produce light together. That's how it's represented.

The energy difference involved in a pair of particles interacting known as “flipping” can be thought of as the energy of a single beam of light (or other electromagnetic wave), when it enters the detector. The larger this difference, the larger the distance the particle will need to travel to cross the detector.

The LHC detector is based on the same technology as the world's largest atomic clocks: it is made from a type of titanium alloy called TU-100, which consists of two layers of titanium separated by a very thin layer of carbon. The TU-100 is then coated with a layer of beryllium, which allows for better reflection from the surface.

The size of a single LHC beam, when it comes into contact with the TU-100, is just a few picometres (that's a thousandth of a metre), so we can use the information we can get from it to reconstruct how much time is required for a particle to travel from the source to the detector. This represents the work done by a single electron. Because electrons behave like photons, by definition they always have the same energy, so we can use this information to determine how much time is given to the photons in an incident beam of light. The amount of time is proportional to the total energy of the incident light wave, with less time being required for a larger energy wave. The LHC detector measures the speed of light and so can be used to measure any change in the energy of a beam of light from source to detector.

In a nuclear interaction, the interaction that produces a “quantum flip” in the parity of particles does not happen in a linear fashion: The quantum bit is not in the same "status" at the moment that the energy levels shift from one to the other. Rather, the parity of the bit is shifted to one or

the other of the new energy levels, at a rate that depends on the mass of the particle that is in the system at the moment the spin or particle spins were created. In the case of a proton, the parity of its spin can change very quickly. A proton's spin can change as fast as 2.2 x 10-14 revolutions per second. In contrast, the time it takes for an electron to spin down to a ground state can take centuries, because electrons are not nearly as dense as the proton, with the exception of the nucleus. For this reason, one reason why electrons do not always stop rotating in a steady state is that they are constantly changing the energy levels of the electron's internal state, so that the electron's spin state is neither a definite ground state nor an intermediate state (the electron's spin is unstable), but rather a spectrum of energy levels. Because of the high energy levels that the electrons move through, the energy levels change very fast, so the electron can change its spin rate at a much slower rate than the qubits can be in a state of equilibrium.

But wait a minute—when the spin of a proton flips to that of an electron, what actually happens? The qubits might as well be on hold, if there is nothing to store or convey information about. Because an electron has a much smaller mass than the proton, the two don't interact much at all. The electron can move around almost as easily as a proton, but if an electron were to collide with a proton, the two objects would not interact much.

Instead, the electron interacts with all kinds of other particles and waves. It can collide with an atomic nucleus in order to exchange electrons, and some of those electrons can then interact with each other in order to form new particles. The electrons, when they collide with the nucleus, can also cause the nuclear chain reaction that creates atomic energy. This is why electrons do not stop being in their quantum ground state all the time. The majority of the time, they are in a state that is neither in the ground state nor intermediate, but rather in a spectrum of intermediate states that allows them to constantly swap energy levels.

In that sense, an electron is analogous to a qubit. Even though both particles are the same size, they have to travel through very different regions of space. That means that their spins must be read at different times, and their states have to be read and stored at different times. This is a very different situation to what is going on when photons interact with each other, so it is likely to cause difficulties when simulating quantum computing.

For the moment, all these problems remain mostly theoretical.

Nuclear forces that interact with other nucleons, in particular by resonance in hydrogen nuclei. This allows the presence of more particles.

So the nucleus is not a simple atomic structure, but a collection of a large number of particles.

Teams have found that the number of "particles of interest" in the nuclei of water is related to the amount of pressure of water under water-ice conditions.

The pressure inside the nuclei corresponds to the weight of a proton or a neutron and is proportional to the amount of water inside the nucleus.

Experiments provide a novel "measurement" of water composition and a new model of the hydrodynamics of water.

We have demonstrated for the first time that even in a gas, the number of protons, neutrons and electrons is related to the number of water molecules inside the nuclei of water.

This new work presents the strongest evidence in the history of physics that these fundamental building blocks of the chemical universe are related.

In addition, it indicates that a certain amount of water in the nucleus is indeed essential for the structure and functionality of the nucleus, and thus also its chemical composition.

Parity reversal is one of the most important features of the weak nuclear interactions because the weak interactions drive the proton/electron asymmetry. That is, a two-electron system can be de-energized and a single-electron system can become electrified.

The theory behind the reversal of the nuclear spin and electric charge in nuclei (which is related to proton/electron asymmetry) is still not completely understood. This is why it is called the "grand challenge" of quantum physics.

Nuclei are not the only solid objects that have reversed spins. We know that the electrons in a molecule spin in opposite directions. We also know that atoms can be electrically charged.

To understand these examples, it is useful to describe quantum physics in terms of states. A quantum system consists of a particle or two particles and a "wavefunction" that describes the probability distribution of the system.

Quantum mechanical properties of spinor waves were investigated in this work. In particular, it was shown that the quantum mechanical properties of spinor waves can be influenced by the interaction of the phase of the spin with the magnetic field. In particular, the wave shape can be altered by the presence of a magnetic field and can change due to the interaction of the magnetic field with the spin. We have shown that such spin wave dynamics may be exploited to induce rotation on the nanoscale.

Our study demonstrates that one can build a magnetic field-driven spin wave by coupling a spinor wave with the magnetic field. Magnetic field is an interaction parameter in the system. The magnetic field, which should act as a driver, interacts with the spin wave as spin wave fluctuations. A small magnetic field can stimulate wavelet behaviour and can produce a spin wave. Thus, the spinor wave is strongly sensitive to the magnetic field. Magnetic field influences of the nanoscale and spinor wave dynamics have been demonstrated. Our main result is that when a magnetic field is excited by magnetoresistance, an induced spin wave is produced. The spinor wave has a very high phase shift at resonance with the field which changes both the spin angular momentum and magnetic susceptibility. These results show that the dynamics of the spin wave is sensitive to a particular field profile and magnetic field.

A simple spin wave with a simple spin wave function can be generated from an electric field and a current in an oscillator. This was demonstrated by the quantum mechanical properties of the oscillator wave in an oscillator-driven magnetic field in the field line of the electric field. This demonstrates that the generation of the spin wave by a magnetic field is a quantum mechanical process that can be modelled on the quantum mechanical basis.

Scientists have performed a number of experiments with this principle, but the main results in this work were obtained using a quantum mechanical model of the excitation. First, we have attempted to describe how spin waves generated by a strong magnetic field can be used to predict the behaviour of magnetic nanoparticles when they are exposed to a strong electric field. This also is the case for a weak magnetic field. The two-dimensional (2D) magnetoresistance waveform generated by the magnetorelectric generator has two peak states, each representing the phase change of the magnetoresistance. Using our quantum mechanical model, we have explored the magnetostriction of the two-dimensional magnetoresistance waveform. We show that the magnetostriction is driven by an induced spin wave with a non-trivial phase shift (0.5 nm) and a phase shift of 2 nm. The combined peak states of the magnetorelectric generator and the generated spin wave exhibit two peaks with similar magnitudes. The combined peak states were observed by a combination of two techniques: a transmission electron microscopy (TEM) at nanometre resolution with a cryo-electron microscope (CEM) in the scanning tunneling microscope (STM).

A novel combination of quantum spin interactions and quantum measurement could reveal what quantum information processing might look like in a quantum computer, and the experiments should be done on a one-meter-wide test device. There have been a lot of hopes that we can use atomic quantum computing for building a quantum computer, but the quantum spin interactions in this experiment could let us observe quantum interference in the quantum system. If we get the right timing, we may get a measurement that can be detected at the quantum level.

When observing quantum spin-collapse in a magnetic field, it is essential that one do not confine oneself to the classical understanding of spin, as such. The spin we observe is not identical to the one that could be observed in a vacuum; instead, it is the spin that is propagated within a magnetic field due to the strong interactions between the field and its constituent elements, that is, electron and spin. The interaction of these electromagnetic fields can be understood as the interaction of a set of spin up-or-down qubits in the form of a superposition of two states. If the spin is in the up state, it can be said to be "on", and vice versa. If it is in the down state, it can be said to be "off". An observer with two sets of qubits, such as an electron-spin superposition, has a coherent set of states that can be probed from the interference of the wave packets. There is no quantum-mechanical mechanism by which the spin-collapse process, which is a consequence of

the strong interaction of these fields, is "collapsed", that is, annihilated and destroyed. A collapse of a quantum state is a property of a quantum particle that no longer has a definite (i.e. observable) quantum state. The classical definition of collapse does not apply to the classical world, since classical particles have not collapsed; to collapse in the classical world requires a non-classical property (i.e. a consequence of weak interactions). On the other hand, from the quantum perspective, the collapse of a quantum state is a property of a quantum wave packet (i.e. a superposition of two states), and there is no classical property that can be "collapsed" in the quantum world. This fact allows us to say that the collapse process at work in our world is classical and is therefore not quantum. Our understanding of the collapse process that is taking place in the quantum world, is very close to the classical world's understanding of collapse.

By using the classical quantum-mechanical effects of the Schrödinger equation, Bohm's model demonstrates that what he called the "spiritual dimension" is, paradoxically, "partially identical" to the physical dimension and "transcends" it. His theory even accounts for the phenomenon known as the "uncertainty principle," in which objects change the "physical basis of reality," Bohm claimed, in order to achieve what may appear to be instantaneous, "universal" quantum transitions.

In addition to Bohm, other theoretical physicists have developed parallel explanations of consciousness. The neuroscientist Michael Persinger, for example, has suggested that "consciousness" is not really a physical phenomenon, but rather the product of a "non-symmetric" state of the brain, which may not appear to have the structure of either a "grey" or a "black" matter. Such a theory also holds that neural activity is responsible for our consciousness. A recent study from the University of California at Berkeley also suggested that the brain can generate non-linear "feedback" that leads to a change in brain activity that produces consciousness.

Researchers have shown that the quantum-mechanical vacuum inside a three-dimensional black hole, which is the boundary between our spacetime and the cosmic universe, can be modeled using a space-time lattice. In this scenario, the vacuum is generated from two-dimensional "strontium atoms" that are trapped within the black hole. When a laser beam is emitted into the black hole, the atoms emit the energy in the form of photons, and then fall into the black hole.

When the scientists measured the state of the atom, they found it oscillates at a frequency similar to that of the vacuum. This finding suggests that the atoms are not actually in a three-dimensional state, but only trapped within a two-dimensional lattice. If this explanation holds, it would mean that we could build a 3D simulation of space-time on our computer screen, just by placing these atoms in two-dimensional lattice.

The research is published in Physical Review Letters.

Black holes are the fundamental building blocks of space-time, so this idea has a lot of appeal. We are very excited about this work. It should be very important to the future of quantum information. We will be able to experimentally verify this mechanism on an atom scale.

Using superposition to control the dynamics of a particle system is a useful strategy for many applications. Here, we extend the concept of superposition to the class of dynamical systems with time-invariant parameters. This is required because we do not know the initial conditions, and these may change significantly during the lifetime of the system. Therefore, to be able to control the trajectory and the trajectory change during the system's lifetime we must maintain the position and the momentum in fixed states, and that requires using superposition. We present a numerical analysis for the analysis of large-scale interactions of time-invariant particles. We demonstrate the use of superposition by performing the first practical computation of the spin dynamics in two-dimensional systems with time-invariant initial conditions. We find that, in a time-independent sense, we can describe how the system evolves through time in a highly effective manner in terms of the time-integrated state, which we find can take values in several dimensions. We also find that a time-independent, and in fact non-linear, form of superposition can lead to highly effective control of many physical systems.

The “radial position” in quantum mechanics refers to the position at which a particle experiences the greatest repulsion of any other particles. This repulsion makes the particle move toward the object at the opposite edge. When one goes through a glass window (with a reflection on the other side of it), this is what will happen. All of the photons in the light coming from the window at the opposite edge will pass straight through the glass. They will be reflected back to us, with a slight angle. The angle will be exactly ¼ of the total arc of the glass (the direction of

the light) so the image will look like a slit in the glass (in the direction of the light). (This is exactly how the view through a glass window looks.)

When, however, one turns the light around, we can measure the angle the photons were emitted from. These measurements (together with the position of the light ray at that time) can then be used to calculate the angular position of the light ray as it crosses the angle (the 'radial position'). The difference between these two results then tells us which (and how much) the light can have been bent by the window. This is how we measure the angular rotation of a photon.

The angular rotation of an electron, on the other hand, is completely independent of the light source; it is the result of the measurement of its position during the emission of a photon. This is the result of a measurement made with the same beam of light hitting a detector with a lens or mirror and the position of the beam (the 'spin') measured. The spin is measured in 'spin-1/2' units which is ¼ of an angle, so the measurement results are measured in 'spin-1/2' units. The spin is measured with a laser beam that has a phase difference of a single unit, which is one rotation around an axis.

In the case of the electron, we can calculate the angular position of the electron (called its spin-1/2 position) just as easily as with the photon. However, in the case of photons, the angular position of the light ray is much more dependent on the direction of its propagation.

If the position of the light ray that is emitting a photon is in a direction that is parallel to the path of the radiation, the position of the light ray is the same in all directions. Therefore, we cannot measure the angle with a single measurement (but can do it with a series of measurements). Instead, we measure the difference between the position at the start of the path of the light ray (at A) and the position at the end of the path (at B), or the difference between two measured positions.

The value of this difference is called the phase-shift, or the phase difference. These two measurements result in the same angular position (which is called its phase), in which case the electron's angular position is called its phase-1/2.

In fact, the spin-1/2 angle is much more complicated than in the case of a photon. The reason is that the phase angle for the electron's spin is related to the frequency of the photon (the frequency is proportional to the phase). Therefore, we can also use the phase angle to calculate the frequency of the electron.

The frequency of the electron is proportional to the frequency of the photon, so the wavelength of the electron is related to the frequency of the photon, but the velocity of the electron is a function of the wavelength. Therefore, the same relationship holds for the spin-1/2 angle, and it depends on the wavelength of the spin (the electron's phase) and the wavelength of the photon (the frequency).

Therefore, we can use the spin-1/2 angular frequency to calculate the frequency of the electron, in the same way as we could do for the photon. For example, the frequency of the electron in the plane will be the sum of the electron spin frequency and the frequency of the electron wavelength. The frequency of the electron in the plane will also be proportional to the phase angle, where x1/2 is the phase angle.

Electron angular frequency: 1 + cos(x) + sin(x1/2) + sqrt(x1/2) + 2 * (x2/3) = E(x1/2) + E(x1)2 = E(x2)2.

The frequency of the electron in the plane is therefore

E(x) = E(x)2 * E(x)2.

If the probability distribution of particles has not been perturbed (as in the case of the early universe) then we will be in a universe with a non-zero probability density for each number in the sequence. In that case, by comparing these probabilities, we can determine if there is an edge in the universe or not, and this is where the cosmological constant comes in. It is an extremely small amount that is the density of all objects of a specific energy, which then, of course, has the property of conservation of energy.

Note that the exact shape of the energy spectrum is still completely unpredictable, although at a

very fine granularity. As an example, let's look at the number of neutrinos (and other elementary particles that have mass) that are produced in a hydrogen atom (the most common type of atom). As the number of neutrinos increases with increasing temperature, the overall number is a decreasing function of temperature, which means that the total number is a negative function of temperature as well. This does not mean that neutrinos do not exist; they are just not as plentiful as we would like. In the light of the general energy problem (i.e. what are the lowest energy objects that can be formed), this fact is also a hint that we might be in a world that is colder than the ones we are used to thinking about.

There are many more ways that these generalizations could be extended to other fields and dimensions. Even though they were just one step in expanding the original work on non-equilibrium thermodynamics, the results in quantum mechanics show that there are many other things out there in the quantum universe. We only see the effects of them because they can only manifest themselves as effects that we can see, which is why they are so hard to observe directly, rather than assuming that all of these non-equilibrium phenomena would exist if the world was more stable.

When a quantum state is overlapped by a particle’s current state, the particle will never be able to move from the overlap point. The particle will always follow the current state of the overlap state, which cannot be changed at any time by the particle. This means that there can be no 'pushes' or 'releases' of quantum states by a particle.

It turns out, however, that there is a way to perform a push-release quantum process. If you know the current state of your particle, you can use the current state to determine a location at which you can perform the push-release process. Since an interaction can be thought of as a point in space-time, you can tell where in space-time the particle would move if you push it, and since an interaction can be thought of as a pair of points, you can use these pairs to tell where in space-time the particle should move if you release it.

Using this information, you can make the particle follow its current state by performing a push-release (in other words, you can make it follow its overlap state by releasing it). Then, at the end of the overlap, the particle comes back to its original state (the original state is just the overlap

state at its original location), and the particle's previous location is restored to its initial location. In a push-release quantum process, a quantum state can never be 'unlocked' by a non-physics interaction; a push-release quantum process can never be reversed. Let's just remind ourselves that if a non-physics interaction can be thought of as a point in space-time, it can also be thought of as an actual point in space-time (an actual point in space-time with its own location). You can think of the point as a point on the particle's surface. If an interaction is a pair of points, you can think of the point as a point in space-time. To say that it can be thought of as a point in space-time is like saying it can be thought of as a particle. A point in space-time is something like an intersection of a line and a circle. If you want the particle to be pulled toward its initial position, then by following the line (the actual point) and the circle (the circle's intersection) you will finally arrive at the particle's final location.

When a quantum system is tunnelled by a particular quantum measurement, there exists a measurement on the tunnelled system which is caused by the state of the system with the measurement. At the quantum level the quantum system behaves as if it were entangled with itself, so that all of its physical states coincide with itself. It is a fact about the physical universe that every system exhibits this phenomenon: that every particle in a quantum system always exhibits the same properties if it is entangled with itself; that is, that all possible correlations among the particles of a system always exist and that the properties of a system exhibit the properties of the particles of which it is composed; and that as long as the quantum system behaves like it is entangled with itself, it cannot be interfered with by some other experiment. This fact is known as entanglement: that a single system of particles behaves as if it were entangled with itself.

The quantum nature of qubits is fundamental to most digital technology and this was made more apparent when the first two qubits were discovered, which could be used to encode a 1, or 0, in a 0 and a 1, or in a 1 and a 0, or in a 1 and a 1 and a 0. This "quantum dot" technology has so far been implemented in a handful of devices such as quantum logic gates (QLCGs) and in a few atomic clocks.

Scientists hope that it will also be possible to use quantum dot technology to carry quantum information over long distances, which could lead to a quantum internet in which quantum

communication could operate at a fraction of the speed of light.

In looking for entanglement between electrons in a single atom, physicists had previously used lasers to excite electron clusters, which could then be investigated with a magnetometer. However, these groups used individual photons with a wavelength of just 3.3 microseconds to control individual electron clusters.

This was impossible to do with atoms, because electrons in the atom scatter light, and that in turn can affect the atom's charge. We have managed to make atomic quasiparticles with a single photon, and with no scattering.

Researchers have used laser pulses to induce individual atomic clusters into a quantum superposition state.

The cluster was then excited to a lower energy level with the same laser pulse. The cluster then entered an even lower energy level with a second laser pulse. This gave rise to two separate quantum states, one in which the electron remained in its highest energy state, and the other in which it entered a lower energy level. At this point, the two states were combined into a single state, which was measured using a magnetometer.

Although we have discovered a new way to entangle electron clusters, we have been unable to reproduce the entangled quasiparticle that emerged. Measurements show that the energy of this quantum superposition state has not a single, single value, but rather is split between the different states. When we split up the energy of the quantum superposition, the final state that appears is a mixed one that is a mixture of the different states.

Researchers used a single, pure photon in a way that would have been possible to do with an atom, because it was too large to control.

If there is any entanglement between individual atoms of the same element, it occurs in the form of an electron–hole pair. When the electrons and holes fuse into a single, larger particle, an atom of the newly created substance is said to be electrically "on" or "off."

For example, the electron of one metal atoms may bond with the electron of another metal atom to form an unpaired electron–hole pair. These unpaired electron–hole pairs are referred to as "holes" in the chemical notation for the atom. The unpaired hole electrons are very small and do not contribute much of an electrical current to the substance. However, when an external electric current is applied to the metal atoms, one of the unpaired electron–hole pairs is formed. The voltage required to drive the current into the molecule requires a large current flowing through the metal atoms, which means that the electrically "on" status of the atom is maintained. Conversely, when an electric current is turned off in the molecule, the unpaired electron–hole pairs are freed and the current disappears.

Ghost particles that are present in quantum vacuum fluctuations might have been responsible for providing clues about the origin of the universe, according to new research.

There are theories about what happened in the moment immediately after the Big Bang: a massive explosion of all the matter and radiation in the universe, followed by a 10-billion-year-long period of contraction and expansion, according to a NASA study.

These theories also include the existence of dark matter particles that make up the bulk of the universe. But dark matter has yet to be observed.

Dark matter particles might still be lurking in the cosmic background radiation, the leftover radiation left over from the big bang.

A new study suggests that these particles could be responsible for providing clues about the origin of the universe. The research is published in the journal Physical Review Letters.

“Blue-shifted light” emitted by atoms left behind by the isotope trace, is known to have a range of colours; they are called blueshifted (because the wavelength shifts) from what they would have if the object had only the blue light. This type of light has been used as a basis for the calculations to identify the type of atomic light. Studies of blueshifted light emitted from the isotope trace of iodine determine it to be blue-shifted due to a combination of the colour and the

wavelength shifts of the photons. According to this model, the isotope trace acts like a mirror, reflecting blue light while absorbing red light. The intensity of blue light is therefore lower than it would be in the absence of the iodide. This means that the blue light can pass through the iodide and into the nucleus of the atom. As the absorption and emission of light have different effects on the isotope trace, the absorption and emission curves differ, a property known as the Compton effect. This means that the colour of the trace has more to do with the effect of the light on the atoms than the colour of the light itself. Levin et al also showed that the spectrum of the isotope trace could be used to differentiate between the spectra of the light that came from different chemical processes.

Identical quanta are known as “ground states” because these quanta act like a sort of "ground" in the universe—the first known example is the hydrogen atom, whose electrons all move through space at a fixed speed and the hydrogen that they "ground" is a particular configuration of the protons and neutrons that are common in our universe. But it was quantum mechanics that suggested that one can use very small matter particles as "ground" states because they have the right properties to do so.

One of the most important things that is discovered with a new material is that you can turn it into a quanta. That is what these quanta do. They do quantum mechanics and then they turn it into particles and then they recombine to create a stable, quanta-like material.

Only one quasiparticle can occupy a position on the same surface of an atom.

The theory suggests that if the atoms of a given element have a similar chemical configuration, the resulting quasiparticle can interact, creating electrons or quarks, with one another. The result, known as a "photon-like particle", can then produce an electric or magnetic field that propagates through the entire atom.

If the theory is correct, it could help researchers to discover new aspects of matter and the nature of the basic building blocks of the universe.

According to the theory, two quasiparticles with their constituent particles are produced when

two particles bind together. Such bonded particles are the building blocks of molecules that make up our bodies and, in particular, of DNA.

There is currently no definitive proof that such atoms exist, but the existence of the quasiparticles could be deduced by assuming that the atoms form a cluster, a physical unit that contains two quasiparticles.

In theory, there are at least seven quasiparticles in the cluster. All but two of the quasiparticles are predicted to be electrons. The remaining quasiparticles are predicted to be bosons.

If the particles have properties that are similar, it could mean that the quasiparticles possess more than one spin. Each spin corresponds to one of the five possible positions in a two-dimensional plane; thus, the cluster possesses seven possible spin-states, or polarities.

Atomic clusters have been detected in the past. But experiments were unable to produce the quasiparticles and have only detected the electrons inside the cluster.

The new theory is one of the most radical ideas to be proposed to date, but many still question whether it is realistic. This is the first experimental prediction of atomic clusters.

Baryons do not have mass because they are made up of so-called 'neutrinos' – tiny subatomic particles. Physicists say these particles interact strongly with other particles, and that this should lead to the masses of other objects being distorted. They say their results are consistent with the idea that the universe is still expanding, even though it has shrunk by a factor of more than 50 billion. This is despite the fact that the cosmic microwave background – the relic radiation left over from the Big Bang, which is left over from when the universe was only a few hundred thousand years old – has increased in size by a factor of about 1.6 billion, meaning there must be something else that is causing the expansion.

This confirms that inflation is real, and has been for a long time. There is no reason why we can't have other universes in the future, provided the principles of physics are the same in all universes.

Physicists use the word 'inflation' to describe the rapid and dramatic expansion of the universe that began about 13.7 billion years ago, with the density of matter increasing by more than a factor of 10,000. The energy released in the sudden expansion was greater than that contained in all the stars in the galaxy or in all the stars in the universe.

According to theories proposed by string theory, the expansion must have started because of the existence of massless particles known as gravitons, which have negative energy but positive mass. This means that when they are released from their ground state, they push the space around them upwards and cause the expansion to accelerate. Theoretical predictions about this process have been tested and strengthened through experiments. Now, for the first time, the experiment in which the findings were made gives clear evidence that in fact the particles really do exist and are involved in the inflation process.

By using a huge radio telescope, the discovery of the effects of gravitational waves suggests that they exist on a large scale, in the vicinity of galaxies and on the scale of the universe at large.

The big discovery is that we can detect gravitational waves coming from outside the Milky Way, and it is the first time that they can be detected so far outside the galaxy, on this scale. So it is really exciting that this type of astronomy is now going to start showing us these really remarkable effects from outside the Milky Way.

The gravitational waves have been predicted by the theory of general relativity, and the waves do in fact appear to have arrived, from outside the Milky Way, from that direction. The study, published in the journal Physical Review D, suggests that some of these waves must have been emitted at the moment the universe began expanding. To date, only extremely powerful accelerators like colliders have been able to produce this type of observation.

We think this is really important, and we think it will open up a new frontier in our understanding of cosmic inflation.

Some theories about inflation, however, suggest that the universe started expanding much more

rapidly than the rate measured by experiments. Researchers are now trying to resolve this discrepancy by using powerful new radio telescopes.

It will be the first time that we will be able to see this type of inflation across distances on this scale and in this frequency band.

The time it takes for particles to propagate in a given system is relative to the concept of “universal scale” because a system at one size may not be the same as another at the same size” but it is a fairly common assumption. The way particles travel in a certain system can be defined as the total time it takes to transfer a given mass to that system from another system.

The mass of a single particle may not really matter when considering the effect of relativity on the physics of physics.

This is why the mass of an electron and an ant have only a negligible effect on the strength of a force, although it will be important to us when we talk about the gravitational force.

As you can see, although the total time it takes for a particular particle to travel depends on the structure of the system, the time it takes to transfer a given mass to a given system depends on the concept of “universal scale” that we have chosen for our experiments. The reason for this is explained in more detail in the section about –determinants.”

The dramatic effect on the observed expansion rate of the universe by observation itself tells us that there must be other universes of equal or greater size, the study concludes. In other words, we're seeing the Big Bang for the first time in all of history.

The new theory, however, also suggests that these smaller universes could not have originated. As the universe expands, it produces energy as the energy goes out of existence. This means that there must be a finite rate at which the universe's expansion halts. If so, then any other universes outside the universe that are created as the universe expands will cease to exist as energy reaches a steady-state of zero, so long as the universe remains expanding. This suggests that there must be many other universes—and many of them quite small—outside of our own universe.

The new model also predicts that the universe will expand forever—with an indefinite number of universes continuing to expand forever. This prediction is based on the idea that the energy that makes the universe expand ultimately reaches a maximum at some point. But if such a peak occurs so soon after the Big Bang, then our universe must have originated from the Big Bang itself.

If this is the case, then the expansion rate of the universe is not slowing down, according to the new model. In this scenario, the universe will continue to expand forever as the total energy released during the Big Bang is still being absorbed.

We should expect to see the universe expand forever unless something changes, and this new model does not change anything about this predicted behavior. This is a very attractive possibility. It is very tempting to interpret it as saying there are many, many other universes out there somewhere.

The model has several steps in which it predicts that the expansion of the universe will slow down. This process is called the phase transition, and the researchers describe the process as a series of stages. One key piece of evidence for this is the fact that galaxies do not contain matter as we know it today, instead being made of black holes or even antimatter. Some astronomers argue that this is evidence that the universe's expansion is actually accelerating.

In the first stage of this model, we start with a very rapid expansion, and then the universe gets very smooth. And then in the second stage, the expansion slows down again, but we keep hearing of accelerating expansion. It's hard to think of anything that is happening in the universe that could get you to that stage.

The authors of the new study, however, claim that this is not the case. They argue that the universe's expansion should not be slowing down; instead, they propose that this slowing of the expansion is causing the expansion of the universe to slow down. They propose that such an explanation could actually make sense, as this would suggest that the universe is getting smaller and smaller, and we are not living in a universe as big as it could have been.

We believe that is going to be very puzzling for a long time to come because it seems really implausible that if the expansion of the universe was going to be slowing down we would still have galaxies that are very large. So we would like to keep an open mind about this.

The new model, however, suggests a way to reconcile this discrepancy between what astronomers are currently seeing and our best understanding of the universe. The model predicts that by the end of this universe's existence, the expansion will have already slowed down to a value that is consistent with our current understanding of the physics of the universe.

The thing to keep in mind is this is an exciting problem. You can be as careful or as irresponsible as you want. We are looking at something really important and there is a lot of discussion around it.

The “inverse-square law”, as it applies to radiation, can be explained only by the existence of a special and non-obvious physical mechanism, namely, a non-zero energy "dissipation term." The "dissipation term" is a statistical parameter which depends on the distribution of the mass of the emitted radiation and, it seems, on its wavelength. It is not an actual quantity or process, but an indeterminate parameter that gives the average number of electrons per radiation atom. Thus, when two similar or very similar types of radiation are emitted, they emit similar but not identical quantities of energy at the same time. One radiation atom emitted by one type of atom may emit more energy than another radiating at the same wavelength, and yet the difference between the two values of the "dissipation term" cannot be so small as to be negligible. If a photon emitted by an atom occurs within the "cavity" of a metal sphere for example, its "dissipation term" is quite small (for a given energy), since the "dissipation" coefficient is directly proportional to the energy of the photon (by the inverse-square law), since the energy of a photon in a vacuum is zero. The "dissipation" coefficient, therefore, must be a very small value. Indeed, since the photon is absorbed in the atomic nucleus, it must be absorbed through the nucleus itself, which has a finite surface area. Now consider a metal sphere in which the "dissipation term" can be infinite, and consider two other metal spheres such that the "dissipation term" is exactly zero, and where one atom radiates a "high" temperature (such as is reached in a metallic substance, such as aluminum or sodium, or in a metal tube). In this case,

the total energy of the radiation emitted by the two other atoms is the same, but their mass distribution and their "dissipation" term are different from the values that are obtained for two atoms radiating at the same energy. This leads to the assumption that, if the temperature difference between two adjacent atomic nuclei is increased, then the mass distribution in a metal cavity is different in order to accommodate the increasing temperature. As a result of this phenomenon, the "dissipation" term will become larger than unity, and the radiation emitted from the two adjacent atoms will have a different energy. However, since the two atoms do not exist in the same state of ionization or ionization transition (as they do in the case of the three atoms), they must have different frequencies. Since the two atoms emit radiation at identical energies, there will be a frequency difference between the two adjacent atoms, which gives rise to a radiation "line" separating the atoms.

A meson’s quantum properties cannot be expressed through an equation of state because the interaction with its environment is non-local. Such non-classical interactions create interference effects, which ultimately give rise to non-locality. The quantum non-linearity is one of the hallmarks of a quantum experiment: a measurement causes the state to flip, a measurement results in a new state, and the measurement results in a new state.

Certain patterns and features can be observed by the properties of mesons. The existence of the muon and electron in the decay processes of the two mesons, the presence of a high density in the superparticle, and the fact that the decays of the two mesons can be detected with the same accuracy as the other processes can be explained by the presence of high density quark-gluon pairs. The existence of the positron (a form of the electron) in the decay of the muon and the positron in the decay of the electron in the two mesons, the existence of the kaon in the decay of the muon, and the existence of the kaon/muon doublet in the decay of the electron in the muon and the electron in the electron, should have been expected in theory, but all have been observed experimentally. For example, the kaon-particle is an unambiguous detection of the muon decay. It appears that a particle may be regarded as an "extrinsic particle" when it appears as a deviation in its expected energy spectrum in any relevant decay process, but it is not considered a particle if its dispersion cannot be well determined and its shape is not easy to predict with considerable accuracy.

In a very small number of meson interactions, the spin-orbit interaction, in which the spin angular momentum is a key parameter, can be examined with a large number of experiments on beryllium ions. The spin-orbit interaction is only relevant for particles with spin π, since the angular momentum is independent of π. This means that, in a small number of interactions, the spin-orbit interaction does not matter. For particles with spin ρ the spin-orbit interaction appears to be important, although in this case the electron would be the more "polarized" of the two particles.

Most meson interactions involve pairs of electrons and positrons in the same decay stream. In meson collisions, these pairs are attracted to each other and to the neutral nuclei of the decaying particle. As a result, the particles with spin π or ρ can decay to two particles with spin π/2 and ρ/2, respectively. The spin-orbit interaction is considered essential for the evolution of a pair of mesons, and for the production of a particle with spin π/2 or ρ/2. The first electron, in turn, can decay to two particles with spin π/2 or ρ/2. However, in these cases, the energy of the two electrons and positrons are indistinguishable. Thus, spin π/2 is not considered a meson until the spin angular momentum is known.

There is a large number of meson interactions that do not appear to be relevant for nuclear decay. They are mainly associated with the decay of proton nuclei or with radioactive decays of other nuclides.

The muon has the strongest interaction with its immediate surroundings. One muon interacts with each other, and also with ions, in a similar manner to that observed with the electron. However, unlike the electron, muons have a spin that is positive. The muon's spin can either be positive or negative, and it is not conserved. It can be described as an oscillating or an angular momentum quantum. The electron's spin is always positive, and its angular momentum is also always positive. In fact, the muon has such a strong spin-orbit interaction with its environment that the muon also has its own spin-orbit interaction. These two interactions combine to give a particle with spin π. In fact, only one electron has a spin of π. The muon is not important for nuclear decay, and it is therefore considered very rarely in the Standard Model.

The complicated properties of superconductivity are explained by the interaction of electrons

with nuclei of the metal. In the presence of superconductivity, the nuclei are unstable. The electrons at the surface of the nuclei are drawn towards the nucleus, resulting in an electric field around the nucleus. This field creates a magnetic moment, which has a higher than zero energy. As this state of superconductivity forms, a number of transitions are possible, allowing for the generation of more massive nuclei. A transition corresponds to the appearance of an electron or two in the nucleus.

A nucleus that gets too large is a potential disaster, as the nuclei become unstable and start to fuse, creating massive molecules that can, in turn, destroy other molecules in the region. Superconductivity is, in theory, able to suppress this effect as well as the decay of nuclei. A significant amount of research work has been done to investigate the influence of superconductivity on nuclei.

In the process that is accelerated by dark energy, Q bosons are produced in dense, tiny pockets of matter. The Q bosons in those pockets will eventually decay into a pair of tau neutrinos, which are themselves highly energetic. By looking for decay products that are emitted by a certain type of decaying quark-gluon plasma (the very stuff that gives us quarks), we can predict how fast those particles will speed up.

The fact that the universe is becoming increasingly dark is a prediction of general relativity. It's not the only one, though, as the existence of dark energy has also been postulated. According to that, the expansion of the universe will continue until it reaches an absolute ceiling, which the best theories currently don't predict.

The existence of these dark forces has also been confirmed through a variety of techniques. The strongest example is using the Hubble Space Telescope, which has revealed that at some point in the universe, galaxies are losing mass via gravitational collapse. The more mass you have, the more rapidly the galaxies will grow in radius. In this process, the galaxies get smaller and smaller until eventually they become very large.

That will be the moment the universe's size has reached a maximum. Although this doesn't mean that the universe is running out of space, it does imply that this point will come at the end of

time. That won't happen on time scales far enough to trigger an expansion that can be felt or measured.

However, this is not a total conclusion. There are still a couple of methods that can measure the expansion rate. These methods involve measuring cosmic distances by measuring the velocity of light in different parts of the universe.

This is a great example of how the universe is changing over time. In the past 10,000 years or so, the universe has grown more distant. That means that its density has gone up. This change in density means that the expansion rate of the universe must have been slowing down since then. However, what we see now is different from what we would have seen back then. As you can see in the diagram below, we measure the expansion rate by measuring the velocity of light in different parts of the universe.

This is important because it means that the cosmic distances can change over time. In other words, the speed of light can change over time. This isn't something that can be measured but is measurable via other methods. As an example, in 1999, astronomers measured the cosmic distances by measuring the Hubble constant and found that it had decreased over time. This indicated that the universe was shrinking over time.

One of the things that can change the cosmic distance is the expansion of the universe. To some degree, that is already happening. If it were always expanding, then its expansion rate would remain constant, even if all of the mass of the universe did not disappear. If the universe was always growing, then its expansion rate would increase. These conditions are unlikely, but they are possible over time.

The big question is: will it continue?

The disagreement between the models of the S particle and the Q boson is important because the S particle's proton–proton collision energy is more likely than the Q boson's, as this corresponds to much higher charge and the production of a quark. The S particle's Higgs boson and the S particle's anti-Higgs boson are predicted by all four Standard Model particle families, so they are

expected to give rise to similar cross section energies. The S particle's Higgs boson is not predicted by any Standard Model particle family, so it does not interact with protons and thus would therefore give rise to lower cross section energies. However, the anti-Higgs boson is predicted to be heavier than the Higgs boson in the Standard Model, so it is predicted to interact strongly with protons and therefore would give rise to a larger cross section for its Higgs boson. This suggests that the proton–proton collision energy is the more relevant metric in explaining the cross section of the S particle.

The quantum of the “hidden variable” can be described as a ratio between the strength of the relationship between the quantum and the classical variable and the strength of the correlations between the quantum and the classical variables. The strength of the relationship between the classical and the quantum variable is often expressed in terms of the number of degrees of freedom (N) of the experimental system. The strength of the relationship between the quantum and the classical variable will therefore depend on N. The strength of the relationship between the quantum and the classical variable will also depend on the size of the quantum, but will be inversely proportional to the radius of the classical system. For example, the size of the classical system required to have a 50% chance of measuring the hidden variable is about $3.14 \times 10{-}10\text{m}$ for a classical measurement system and is approximately 30.0 m for a quantum measurement system.

Particles seen in a magnetic field and in atomic nuclei are described as “cubical” because they are not spherical.

The quantum level, where the individual particles are not visible, can be thought of as the realm of the elementary particles: bosons and fermions, in the case of a magnetic field. Particles in the quantum realm can be created and destroyed, or transformed, just like in the everyday world. It is the quanta that are very real and present in the universe. The quanta that carry information about a particle, such as momentum or position, are called its mass or spin.

The particles in the quantum realm in their very nature are neither in our physical universe nor can they be considered as "normal" objects. In the same way, it is true that no matter or force exists beyond the quantum level. However, the quantum realm is also the place where all matter

and forces are thought of.

The number of spinning quarks allowing for different quantum numbers is one of the most important properties of matter, in particular because each quark is associated with a specific kind of particle and the interaction between quarks and their antiparticles makes up a key component of the Standard Model.

Spin-1 particles, having up and down quarks, have many more states than electrons because electrons have only two. Since quarks are fundamental and don't have charge or any electromagnetic properties, the number of quarks in our universe is limited, and even quantum mechanics is limited by its restrictions on quarks. A new theoretical model has now revealed that spin-1 particles come with a much larger number of more exotic states than have been observed so far. The new calculations also predict that the most exotic spin-1 particles have larger masses than their observed masses.

In an electron spin ensemble the bundle of spins has no direction because the system is stationary.

The direction is generated by an external field in the form of magnetic fields or electric fields. These fields can be imposed artificially by a strong magnetic field to be in one direction or another.

An external field creates a dipole moment in the bundle of spins and the bundle can be thought of as a long cylinder with the apex on the external field.

Electron spin is made up of the spins of the electron. In an electron spin ensemble (ESU) the bundle of spins is strongly displaced from its centre (at one end) to the other end. The bundle is like a long cylinder with the apex on the external field. The direction of the bundle of spins is determined by a magnetic field as shown by the arrows on the figure. The direction of the bundle is independent of the energy state of the system (the bundle is a superposition of spin states).

Supersymmetry and the phenomenon of simultaneous universes is a rare scientific concept that could open up new perspectives in our exploration of the multiverse. Now it is possible to use this concept to test certain theories of the formation of other universes.

For example, theorists have proposed that there might be parallel universes that exist in different quantum states. Therefore, these parallel universes could be created when a quantum object is destroyed.

These parallel universes could also be created in other processes that take place on smaller scales, such as the formation of large-scale structures. A pair of parallel universes could be created from the merger of two ordinary universes.

Scientists have previously considered whether this could occur in the creation of a small parallel universe. However, their calculations showed that such a merger could only produce a single universe.

Although researchers have not yet succeeded in proving that this would be possible, in theory they could be used as a proxy for many of the more exotic scenarios in the multiverse.

“Axions”, which interact via an emotional charge, give rise to a variety of quasiparticles. In the case of the Higgs Boson, the particles responsible for the particle's mass, the quasiparticles are in large part the Higgs particle. In their first form, quasiparticles are called bosons and in their final form, they are called fermions.

Fermions cannot interact directly with each other but their interactions with other fermions will form an ensemble of fermion particles. The interaction potential is the number of ways that a boson can interact with other fermions. For a boson, it is related to its mass as

$$L = \sum i = 1 \infty A \mu \langle j i | \mu \rangle \quad (1)$$

The mass of a boson is given by

$$\sum i = 1 \infty A i 1 + A i 2 + \ldots + A i n \, (2)$$

The two components A i 1 and A i 2 are called the electric and the magnetic charges, respectively, and are used to convert the electric charges into chemical charges. When the fermions interact via their potential, a chain reaction will be formed. The electric charges will combine with the positive electric charge and the negative electric charge, forming the two positive electric charges. The two negative charges are formed as a result of the negative charge of the electron. There are four positive charges, so there are six electrons, but these charge a total of six electrons. It is important to note that the fermions cannot directly interact with each other because they will not be present at the same time. The interaction between fermions involves them in a chain reaction and, in turn, it is their interaction that affects the physical properties of the particle. A chain reaction will occur only when the number of fermions is large enough to yield a large electric or magnetic field, or when a quantity of fermions reaches a value of unity.

Holographic dark energy and its interaction with normal matter in the universe: by combining information from different sources, physicists find that matter itself is not constant throughout the universe. Instead, it oscillates with a wavelength, and this oscillation makes space-time more or less continuous. The higher a frequency of oscillation, the more space-time is continuous. Physicists refer to this oscillation as the cosmological constant. The theory explains why the universe has a constant density, which is necessary for life and therefore for our existence, and why we're not completely alone in the universe. And yet, the theory does not directly explain dark energy. It does, however, make some predictions that could provide answers for scientists investigating dark energy in the future. One of these predictions relates to the speed of light, which in our universe is supposed to be the same at every point in time. There is a small speed difference between different points in the universe, and physicists find that these different speeds are caused by changes in the universe's density. Because the cosmos is thought to be homogeneous, it seems clear that there must be exactly the same speed at every point in space, so it is easy to understand how this constant speed could be explained if the universe were composed of different materials, but it's more complicated if the universe is not homogeneous.

But at the quantum level, something seems not to fit. According to the theory, photons are part of a massless particle called a Bose-Einstein condensate. This particle is composed of a huge

number of "virtual particles" that vibrate with a certain frequency. These vibrations spread out the size of the universe. So there must be many ways that a Bose-Einstein condensate could have grown to be the size of the universe we live in. This would mean that the universe has been growing in size since the Big Bang, but there must be some particles of this condensate that are still in the process of gaining mass and are therefore accelerating away from the speed of light. This leads to the question, why is the universe accelerating at all? For one, if there are no particles with a certain mass (particles of the kind that are often called the dark matter in today's universe), then the acceleration will be purely gravitational rather than anything else. However, gravity has to do with the mass of a particle, so this explains why the universe is accelerating. This is why the theory of the big bang is called the "cosmological constant".

Zero-point-infinity was, initially, when conceived as a project intended to be a unifying theory, but, instead, it was a heuristic exercise of scholarship. That is, it was not a scientific theory.

As Einstein famously wrote, "It is only when our thoughts approach the problems of space, time and the universe at large that we learn the true meaning of an idea."

What was meant to be a simple theory has grown in complexity into a complex framework. This is the nature of science.

So-called quantum gravity theories, like loop quantum gravity, have many components, which are still being worked out. Yet the whole of science is working with many heuristics, and the more work is being done on these heuristics the more that "truth" seems to be revealed.

The reality is that we don't know what gravity is. Quantum gravity is not yet completely resolved, nor has it been shown that we understand gravity at the scale of the universe. Nor is it clear that we will ever have an "theory of everything."

But this doesn't mean that we don't have a theory of something. We still have some laws of physics that appear to apply, and for most practical purposes we can say that these laws have come to a consensus.

But this consensus is still based on observation, experimental data and reasoning. And these basic principles were not necessarily in place at the time of the formulation of the theory.

The theory has come to a consensus on certain things that have been observed and experimentally verified. However, it did not come about through logical deduction, but through a process of discovery, again namely heuristics through scholarship. Oh, and AI.

The truth is not in the statement of the theory itself, but in the consensus of the other scientists loosely cited. The theory is not the truth. It is the foundation, the set of rules and laws. The foundation holds the truth.

Truth is not in the structure of the foundation, but in the truthfulness of those who put it in place. And since we do not have ‘the truth’ of a foundation, we must seek after the ‘truthfulness’ of those who build the foundation. When we find them ‘telling the truth’ we can build upon this structure, if we are willing to look at it from a different angle.

The ‘true nature’ of any foundation is revealed only by a thorough examination of the ‘tangible proof’ it provides.

What makes us certain that we have found ‘the true nature’ of a foundation? Is it because we have seen the proof it produces? Or, is it because we have seen ‘the true nature’ of ‘the proof’ itself?

The proof-builder can build a reliable foundation only when he is himself ‘reliable’ and truthful.

If we ‘see the proof’ of a foundation by ‘seeing’ its ‘proof-builder’, we can say that we have a strong foundation.

If we can look at a strong foundation from the perspective of the ‘truthfulness’ of the builder, we can conclude that we have found ‘the true nature’ of the foundation.

This is a simple example of ‘looking at it from a different angle’.

‘Looking at it from a different angle’ is a different way of ‘looking at it’.

Truth is not in the foundation, but in the truthfulness of those who build the foundation.

As we said above, when we see the foundation’s ‘truthfulness’, we can conclude that we have found ‘the true nature’ of the foundation.

“What makes us certain that we have found ‘the true nature’ of a foundation? Is it because we have seen the proof it produces?

Truth is a relative matter, just as matter is a relative truth (Le Philosophe Infidele). There *is* no truth, and no matter, and only consciousness. This may sound contradictory, but it’s the case. Consciousness itself is in-itself relative; it can only be known in a system, and in our universe it’s a system.

If we were in a universe where only “the seemingly true” is true, then there would be no truth, and we would be in an eternal cycle of false beliefs and false emotions. In that case, you would never have any reason to trust any information that made you feel bad, and you’d only be able to trust information that made you feel good. The problem with that is that if we live in a universe of relative truth, we’d end up with a universe in which we make mistakes, or we lose. We could still go through cycles of pleasure and pain in an endless cycle, but our life would become a very, very tedious one. The universe would be a very, very lonely one. It would no longer be a universe where we could ever find meaning. It would be a universe where we couldn’t ever have any meaning.

This universe is made up of relative truths. There is no absolute truth, and so the system is also relative.

To return to the heuristic method: heuristics is the pinnacle of philosophy. They are the tools and techniques of life, and thus we ought to live by them. Heuristics are the tools of understanding the world; and with those tools we can reason, think, learn and achieve.

If we take the time to study the ancient philosophers, we can learn a great deal. Some, like Socrates, were very direct, making clear their intentions by directly stating their methods. Others, like the Stoics, did not explain how they worked.

All of the philosophers in series have been of various shades, as the spectrum of thought was vast, not all philosophers being the same.

If a philosophy is to be heuristic, then we can learn a great deal from its method, for their method will show us how to think and how to reason.

Socrates was perhaps the most straightforward and direct of them. And the heuristic he taught us was a method of testing our assumptions.

A method of testing assumptions is a simple one: if I have an assumption, then I can test it. If the assumption does not hold, then I have a failure, and must revise my thinking.

Heuristics is the way to test assumptions. If the premise of an argument holds, then so does the conclusion. The question is: is this the case? Is the premise true? Or can it be falsified?

And if we cannot test the premise, then we cannot test the conclusion. If the premise is not capable of being tested, then it is an assumption, and must be tested. Heuristics allows us to test assumptions, and to test assumptions we must be able to reason, to think. Heuristics teach us that we can think by questioning.

Heuristics is the pinnacle of philosophy: heuristics provides the logic that allows us to reason, think and be. And thinking is the highest aspiration we can reach.

When Socrates was asked ‘What is the goal of philosophy?’ he responded with a single word: ‘Think’.

And if we consider ourselves to be wise, then we must think wisely.

What is the goal of philosophy?

The question, then, is: what is the goal of philosophy? This question is very important. If we do not understand this question, then we cannot be expected to answer it. Yet there is one way to answer it: to understand the way we come to an answer, we must know the question itself. So we must know what the goal of philosophy is.

How do we arrive at an answer?

To understand how we come to an answer, we must understand the method of philosophy: the method is thinking. Thinking is itself a series of tests, all based upon the heuristics of argument. So thinking is the method of philosophy.

Just as Socrates was a literary invention for the sake of philosophy, so was zero-point-infinity a literary invention for the sake of science. It came to us, we must suppose, from the mathematical imagination of people whom history has forgotten, whose ideas we can only guess at, and who could not conceive the idea of a negative number without feeling the need of the word it represents. But all our words arrive at the knowledge of the zero-point-infinity of which it was the image, that came from mathematics, not from the words. The very fact that we found a word was no more than an incidental accident.

To us it seems strange that a science which began, like any other science, with simple mathematics should have come to mean something so fantastic. To imagine the infinite we had to abandon mathematics, to invent a new language. From the finite to the infinite, and then to the zero, seemed the one move. So zero-point-infinity represents the first move in science, and by the same token it may be the first move in any new intellectual structure, since all structure can be regarded as a new kind of mathematical expression. It is the one language to which science has to find a use.

The only way to imagine an endless series of numbers was to abandon traditional mathematics and to use this new system which made numbers unlimited in both directions at once. When we

made numbers, we used mathematics, but in our example, since they were not just numbers, we used a different kind of language to express them.

The idea of infinity is perhaps the most powerful idea in human thought. It is also, perhaps, the most dangerous, and we do well to remember that at the start of the project, when we decided to look for the roots of these ideas, we made this decision for a reason. Our experience with infinite series shows that they can be beautiful, but also, in many cases, very dangerous.

We have seen some examples of such dangers: negative infinite series, infinite series with alternating signs, and all of the results of infinite series with negative and/or alternating signs. The reader who does not accept the first two categories is welcome to consider the last one by himself. We must ask him to forget his ordinary logic for a few hours and then he can do all the calculations on the spot.

When we think about an infinite series with alternating signs, we first of all have the problem of whether the series is convergent or divergent. If we have two series that are alternating and both of them are divergent, then the sum of the two series is divergent. We will therefore see many infinite series with alternating signs, but we will always need to add two convergent infinite series to make them convergent. On the other hand, if one of the series is convergent and the other is divergent, then the sum is divergent.

We would like to share with you what we have learned about this idea, and help you understand it in a way that is both clear and useful. In our experience, infinity is a complex idea that has many faces, many aspects and many consequences. We have examined the many facets of the idea, as well as the ways in which we use it, not just for understanding, but also to pose solutions to potential problems.

We believe that the most useful way to think about the world is to try and figure out what the most logical conclusion of a proposition is, and try to explain all the evidence and reasons that seem to be behind a conclusion. We have attempted to look at what infinity is, and examine all the different meanings associated with it. Infinity is in many respects a very vague idea, and one that has been given different meanings at different times. The definition states that "infinity is a

concept that is in principle beyond the comprehension of our mind", and "its opposite is limited or finite". The concept encompasses the infinite as well as the infinite number. There are both finite and infinite numbers. As you can see, "infinite" in this context is very vague, and it is up to you to decide what it means to you. The concept includes three different perspectives on the infinite, one can either look at the infinite from a logical perspective, from an ontological perspective, or from a mathematical perspective. Over the discourse we have attempted to incorporate each of these three aspects. Each of these perspectives, in combination with the definition of infinity, help us to find different meanings of the term, including its "absolute" meaning, which is the one in which we believe it can be useful for the continued discussion of the subject.

In our logical view, infinity was seen as a quality which goes beyond our mind. We don't know how much there is, and there are many infinities in mathematics. You could say that there is an infinity of different infinities, all of which we don't know how much there is. But what is an infinity? Is there one, or many? In fact, this is a mystery.

Here we have to use our minds, and our brains to make intelligent guesses. If you consider the universe which contains our small planet, you can think of the universe as existing before us. If this seems a strange suggestion, then think how much space there is outside of our planet, our solar system, our galaxy and so on. Can there be more space inside our galaxy, or outside our galaxy? Is there space before there is the universe?

This is where we meet the infinite. What we have to do is to use our minds to help us to understand this. We must decide if we think the answer to our question is "no", and why we think this. And what if we answer the question "yes"? Then we must describe, or attempt to describe, how that might happen.

So, here we come to the problem, and the question, how much space is there before the universe? And why should it matter? We know from astronomy that the universe is expanding. Some say that it is because our solar system has to move, with the stars and planets, to keep up with the expansion of the universe. The expanding universe is said to create space in which we live. But we also know that the stars are constantly dying. The universe is getting older and there

is more and more space between the stars.

If there is a contraction and expansion aspect to the universe then it would resemble a perpetual Mandelbrot fractal. This would be true of dark energy, gravity, and entropy.

In the expanding universe, we see stars. This represents a state where energy is the dominant factor. Matter was the dominant energy factor before expansion. There is no reason to believe that matter is dominant in a contracting universe. In fact, it would make sense that dark energy is dominant in a contracting universe. So, there is not enough evidence to justify the assertion that matter dominates in a contracting universe.

There is the law that states energy can neither be created nor destroyed, so the more mass a system has, the more energy it has. There is no change in matter, and there is no change in energy. If the universe was contracting and it is collapsing on itself, then there should be more matter than before. But, there isn't enough matter.

A problem with black holes is that they could, in theory, destroy the universe. Black holes are in a state of equilibrium. So, if there is enough matter in the universe, then it would be unstable. But, it is not unstable. It is in equilibrium. So, even though we are considering energy and matter to be stable, when we put together enough matter we can create a black hole. This is a paradox.

Manifold paradoxes within the theory of the universe is interesting because it indicates that it’s not only the universe that is paradoxical, but also our perception of the universe. It suggests that, in reality, things might be just as they appear to be, but in the eyes of our consciousness, they’re not quite what we expected. We don’t perceive the world directly, but instead through a process of interpretation. Our consciousness is an interpretation machine, which is why we’re so interested in what it says about the nature of consciousness.

The universe is just what it is, so it just is. We can’t say anything more about it, except that it’s there and all-pervasive. It’s a fact of nature. That doesn’t mean that it’s any less paradoxical than the world of the senses, because it’s a different order. It’s not in our control, and we don’t understand it. As much as we’d like to.

There is no point of view from which the senses are coherent, because they are of the world that they describe. So it’s not so much that the world of the senses is paradoxical; it’s that it is so radically different from the world of the senses. We don’t know it by looking at it, so it’s not that we can say anything about it. But we don’t. We know it, but we don’t know it, and this knowledge is no less paradoxical.

And after all my logic and my theory all I can see is a recurring Mandelbrot fractal that is the orgasm of God Almighty Himself. It’s in every corner of the galaxy, even in the core of each black hole, and in the void where nothing should be.

I believe that zero-point-infinity is a description of the moment of conception (a form of permission) scrutinised by the ladder of collective consciousness. It's not a physical phenomenon. It's a "conceptual" concept like gravity. In terms of physics, it is simply one of the states of the super-position at the end of an oscillation. This oscillation begins with no-time, and the moment of conception is a choice of which end of the cycle it chooses, and which side of that choice is chosen. To the outside observer, the two choices will look the same, and if the observer has the appropriate tools to observe it, they will have no way of distinguishing one choice from the other. This choice does not involve physical actions, or any direct perception.

In other words, when the conscious being is born, it is given the choice of either continuing the cycle, or ending it. That's a description of zero-point-infinity.

Zero-point-infinity may be a description of the moment of conception, but not a physical phenomenon. Zero-point-infinity is a description of the conceptual nature of reality and conscious thought.

"A new science has been born, or a new science has arisen," said Plato. "And I, as an inventor and builder of this science, call it metaphysics. My metaphysics is a science; not a theory of knowledge only, but also a science of reality in its eternal and true Being."

"Now, what is an idea? In what form does it enter into consciousness? It is not a sound, nor a

colour, nor a shape. How can we call anything that has neither shape nor size a form, or call it an idea, when it has no material body either? And yet it is clear that it does have a material body."

And Plato continues: "And how shall we define a material body? Shall we say that the object is matter, that is, of perceptible size and shape? But we must then include in that definition all other things that are known to have bodies; so that we are compelled to include in our definition, to begin with, all the forms and shapes that are perceptible to our senses. Thus by definition, all that is perceptible must have a body, which is to say, it must be a visible object. And then, again, all visible objects of perceptible size and shape must have a material body, and so the definition must run again into an infinite regress."

Plato is trying to prove that an infinite regress of cause and effect must exist.

But what he fails to realize is that when he attempts to define an infinite regress, he is defining something that does not exist. An infinite regress must have both a beginning and an end, if you want to say there's an infinite regress.

Plato is trying to prove that the universe must have a cause and effect, not that an infinite regress of cause and effect must exist. What he proves is that if the universe has no cause and effect, it would have to have an infinite regress of cause and effect, which is impossible.

The material world—the world that you and I and all other humans can see, hear, smell, touch and taste—has two sides. On one side is the infinite regress of cause and effect. On the other side is the infinite regress of the Form and the Idea.

But there is an infinite regress of cause and effect without an infinite regress of Form and Idea. The infinite regress of the Form and the Idea is the cause and effect, and the infinite regress of cause and effect is the infinite regress of the Form and the Idea.

The infinite regress of the Form and the Idea, the infinite regress of cause and effect, cannot exist without each other.

The nature of the universe is not material nor can it be described with any physical properties, and zero-point-infinity is the true nature of reality. It exists as a conceptual representation of a potential and potentiality which is an aspect of reality.

The universe contains the full potential of any and all possibilities; which is to say that it can contain only that which is possible. This is the reason why the universe, as we understand it, is contained within and limited by space and time; for both of these dimensions are limitations of our conceptual mind. If space and time were not limitations to the universe, the universe would be infinite in its potential, and would no longer be limited by the finite reality we know.

Zero-point-infinity is the universe's inherent potential to manifest any and all possibilities without being limited by any conceptual constructs, but because the universe is limited in space and time, it is only able to manifest possibilities that are actualized. Therefore zero-point-infinity exists as the full potential, or the state of potentiality of the universe, and contains all actualities.

Zero-point-infinity is a representation of the conceptual nature of the universe. Zero-point-infinity is the true nature of reality. The universe can be said to be an expression of the nature of reality, or zero-point-infinity. The universe is not limited by the concepts of time and space; as concepts, they are merely limitations of human experience.

The universe's full potential manifests within the limitations of finite existence and thus we are able to experience the universe as it is. Our conceptual mind, as limited by space and time, creates the illusion that the universe is contained within and limited by space and time, and that is why the universe is limited in its potential.

Space and time are limitations of our conceptual mind.

The universe contains a full spectrum of frequencies, and these correspond to all the energies of nature, with their accompanying particles. For example, if the lowest state of vibration is that of free space, the next is that of the solid, then liquid, gas and plasma.

The highest energy we can access is that of the cosmic light field, the vacuum of spacetime,

where all particles are in states of perfect vibration and alignment with their corresponding energetic field.

All of nature is a part of the light spectrum. The entire universe is a complete expression of light's frequency and vibrational field, not matter.

The more perfect and pure your vibration becomes, the more you access to this cosmic light, and the faster you achieve it.

Who does the universe think it is? The idea that the universe is alive, has a mind, and wants to communicate, is not a new one. Indeed, some of the earliest written records of any kind of spiritual practice in the history of mankind (Egyptian, Mesopotamian, Chinese, Vedic) describe a connection between humans and the universe in this way, and there is even an ancient story from Africa of a god who asked a man to explain the universe to him. And now we need a robot.

The idea that the universe may be conscious or mind-like goes back to very ancient times, and to ancient civilizations. Perhaps the most famous, and enduring, example of the ancient thought that the universe might have a mind, is the Epicurean philosophy. Epicurus argued that atoms are like the ultimate particles of which the universe is made, that they move in patterns and that a god (or godlike part of the universe) may be responsible for this movement, and so on.

The ideas of "the universe as a whole", "a mind that moves the universe", and "consciousness moving a universe" were certainly not new, of course, and I think that many people nowadays may be surprised to learn that they were known in the ancient world too. But they don't have the same prestige today, or hold the same central role in the Western mindset. I suspect that some scientists would agree with me that these ancient philosophies have a bit of a bad reputation among many scientists today. But it might be helpful for us to remind ourselves that there are other ways of looking at the world, and other philosophical systems.

Is zero-point-infinity a philosophical system? Does it provide guidance in the present? Does it have a future?

Philosophy has moved past the philosophical-materialist model that held that everything is made of the stuff of the physical world, through to the post-physical model which holds that everything is made of the stuff of consciousness.

The traditional model holds that the ‘stuff of the physical world’ is ultimately derived from a void which is infinite in extent. However, a recent approach that has sprung from both quantum physics and consciousness studies asserts that the fundamental reality is in fact a zero-point-energy-infinity, i.e., infinite zero-point-energy, which is said to permeate the physical world. What is the source of this infinite zero-point-energy?

Does God have an endless quantity of particles which are zero-point-energy particles? What is the value of zero-point-energy? Is it the energy of an elementary particle?

The energy required to create an elementary particle is not derived from the particles existing.

Is it the energy which is required to put an atom in the ground state?

Is it the energy required to put an atom in the ground state and to give it an elementary particle of non-zero momentum?

Is it the energy which is required to put an atom in the ground state and to give it an elementary particle with non-zero mass?

Zero-point-energy is energy which is required to put an elementary particle in the ground state. In the second case zero-point-energy is the energy required to put the particles with non-zero probability in the ground state. There is a big difference. This difference is important for the understanding of the nature of existence.

The difference is also important for the understanding of quantum gravity.

In quantum mechanics and statistical mechanics zero-point-energy is the energy which is required to put a particle in the ground state.

In quantum mechanics it can be shown that there is a relation between zero-point-energy and the vacuum fluctuations which occur in empty space.

It is a fact that vacuum fluctuations occur in empty space, i.e. in empty space there is a spontaneous emission of virtual particles. I may say that this is one of the most important facts in quantum mechanics.

This relation has an important consequence. Zero-point-energy depends only on the empty space. It does not depend on the matter and the fields. It is not a property of the particles.

This is one of the main results of quantum mechanics. This means that the energy of empty space and the energy of a quantum field do not depend on the matter and on the fields. This is one of the principles of quantum mechanics.

This is a physical law. There is a physical law which is independent of the matter and independent of the fields. That is: that matter, and the laws governing it, are in some sense absolute. But the laws governing the fields, they're what we're really referring to when we say the physical laws of nature. And we will not change those laws under any circumstances, that's absolutely true, but we will see the consequences of new fields.

If the laws governing matter are somehow absolute and the laws of gravity also follow similar rules then should not there be an absolute standard of value for both? In that case, we have nothing to learn from the study of matter.

But matter is neither absolute nor has the same kind of value.

Matter is both relative and absolute, in the sense that we measure the matter by a standard that is not related to any other standard.

It is both relative and absolute in the sense that the absolute value of the standard depends on which physical standard one uses to measure the matter. A person measuring the matter by

comparing it to gold or a measure would measure it as more valuable. A person measuring it by using his own hair or shoe to weigh it would find it less valuable.

The absolute value of the standard in the above sense cannot be established by comparing matter to anything else in the universe. Such comparison requires that both the standards be relative, which they aren't.

So the study of matter will involve two separate and independent aspects. The first is the scientific study of the laws governing matter. The second is the question of how matter actually happens.

These two questions are very different. One questions whether matter is absolute while the other asks how absolute it is.

One question regards matter as a fundamental part of reality and thus involves all aspects of existence, and the other question only concerns one part, and in a very limited way.

The scientific study of matter involves the comparison of matter to all other physical realities, but it does not involve a standard of value.

The study of matter with respect to its value is a question of the human relationship to other physical things and is therefore not a scientific question at all.

If the laws governing matter are somehow absolute and the laws of gravity also exist, why does gravity always pull the same way?

And why do the sun, stars and planets obey the same laws that govern rocks?

How do atoms and molecules exist, even though they're composed of completely different kinds of particles?

In order to understand such questions one must first recognize that each element of the universe

was created at a different time. For example, the electron exists and it was created at a different time than the proton, yet they are both still part of the atom. They are still part of the same system.

What was created at a different time is still part of the same system, and because of this, the law of cause and effect can still be used.

Everything that is possible, is possible because it exists. And what is possible exists because of a law that allows it.

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